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Canadian Collegiate Classics.

P. OVIDII NASONIS
HEROIDES.

EPIST. V. XIII.

WITH INTRODUCTION AND NOTES.

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INTRODUCTION.

LIFE AND WORKS OF OVID.

Publius Ovidius Naso was born on the 20th of March (the second day of the 'Quinquatria'), 43 B.C., the year in which the battles fought against Antony under the walls of Modena proved fatal to Hirtius and Pansa, in which the second triumvirate was formed, and in which Cicero perished. The place of his nativity was Sulmo (Sulmone), a town in the cold moist hills of the Peligni, one of the Sabine clans, situated at a short distance to the S.E. of Corfinium, about ninety miles from Rome. His father was of an ancient equestrian family, and Publius was the second son, his elder brother being exactly twelve months his senior. They were both brought up at Rome, their education was superintended by the most distinguished masters, and at the usual period each assumed the manly gown. The elder, a youth of great promise, devoted himself with zeal to the study of eloquence, but his career was short, for he died in his twenty-first year.

Publius repaired to Athens for the purpose of finishing his studies; at this or some subsequent period he visited, in the train of Macer, the gorgeous cities of Asia, and on his return home passed nearly a year in Sicily. From a very early period he had displayed a decided taste for poetical composition. He soon manifested a rooted aversion to the jarring contentions of the forum, and, notwithstanding the remonstrances of his father, gradually abandoned public life, and devoted himself exclusively to the cultivation of the muses. When a very young man he exercised the functions of triumvir, decemvir, centumvir, and judicial arbiter, but never attempted to rise to any of the higher offices of state, which would have entitled him to the rank and privileges of a senator.

He was married three times. His first wife, whom he wedded while still almost a boy, he describes as unworthy

of his affection ; his second was of blameless character, but from her also he was soon divorced. One of these two ladies, we know not which, belonged to the Etrurian tribe, whose chief town was Falerii (Santa Maria di Faleri). His third wife was of the noble Fabian family. To her he was deeply attached, and she remained fond and true to the last, supporting him by her faithful affection during the misfortunes which darkened the close of his life.

For a long period fortune had smiled steadily upon Ovid. He was now upwards of fifty years old ; the greater part of this time he had spent at Rome, in ease, tranquillity, and happiness. His time was completely at his own disposal, and he could devote what portion of it he pleased to his favourite pursuits ; his works were universally popular ; he was the companion and friend of all the great political and literary characters of that brilliant epoch ; he enjoyed the favour and patronage of the Emperor himself. But he was not destined to end his days in peace. Towards the end of A.D. 8 an order was suddenly conveyed to him from Augustus, commanding that he should instantly quit the metropolis, and fix his residence at Tomi, a colony planted among the Getae, in the midst of barbarous and hostile tribes, on the bleak shores of the Euxine, near the mouth of the Danube. To hear was to obey. Paralysed by grief, he tore himself from the arms of his afflicted wife, and set forth in the dead of winter for the place of his destination which he reached the following spring.

The cause of this banishment is a problem which has excited the curiosity and exercised the ingenuity of learned men ever since the revival of letters, but it is one which our present sources of knowledge do not enable us to solve. The ostensible reason was the immoral tendency of the *Ars Amatoria*, but the most probable is that he had become accidentally acquainted with some of the intrigues of Julia, the profligate granddaughter of the Emperor, whose well-known sensibility in all matters affecting the honour of his family rendered him unable to tolerate the presence of a man who had been an eye-witness to the infamy of one of its members.

Ninety-six poems in Elegiac verse serve as a sad chronicle of the sufferings he endured during his journey, and while in exile. They exhibit a melancholy picture of the mental prostration of the gay, witty, voluptuous Roman, suddenly snatched from the midst of the most polished society of the age, from the exciting pleasures of the capital of the world, from the charms of a delicious climate, and abandoned to his own resources among a horde of rude soldier peasants, in a remote half-civilized frontier garrison, beneath a Scythian sky. Notwithstanding the exertions of many and powerful friends ; notwithstanding the expostulations, entreaties, prayers, and servile abasement of the unfortunate victim, Augustus and his successor Tiberius remained alike inexorable, and Ovid died of a broken heart in the sixtieth year of his age, and in the tenth of his banishment.

The following list contains all the works usually attributed to Ovid now extant, arranged in the order in which they were composed, in so far as this can be ascertained. Doubts have been entertained with regard to the three last of the series, numbered IX., X., XI., but they are generally received as authentic :—

I. Heroines. A collection of twenty-one letters in Elegiac verse, feigned to have been written by ladies or chiefs in the Heroic age to the absent objects of their love. Doubts have been entertained by some critics, but without good reason, of the genuineness of the last six of these ; others confine their suspicions to the seventeenth, nineteenth, and twenty-first ; while a third party object to the fifteenth alone. The pieces rejected are attributed to Aulus Sabinus, a contemporary poet, the author of several epistles in answer to those composed by Ovid, three of which have been preserved, and are frequently appended to complete editions of the works of the latter.

II. Amores, v. Libri Amorum. Forty nine elegies, chiefly upon amatory subjects, originally divided by the poet into five books, but subsequently reduced by himself to three.

III. Ars Amatoria. A didactic poem in Elegiac verse.

IV. Remedia Amoris. A didactic poem in Elegiac verse. It was written 1 B.C. or A.D. 1, for in v. 155 he speaks of the campaigns of Caius Cæsar as actually in progress.

V. Metamorphoseon Libri XV. An extensive collection, in fifteen books, of the most remarkable fables of ancient mythology, which involved a transformation of shape, extending in a continuous series from Chaos down to the death of Julius Cæsar. The metre employed is the Dactylic Hexameter. This work had not received its last polish when its author was driven into exile. In the bitterness of his heart he committed this and several other compositions to the flames, but copies had fortunately been already circulated among his friends, and their destruction was thus prevented.

VI. Fastorum Libri VI. An exposition in Elegiac verse of the numerous festivals in the Roman Calendar, containing a detailed description of the various ceremonies, together with historical and antiquarian investigations regarding their origin. The holy-days are enumerated, in succession, from the beginning of the year, a book being devoted to each month. Of these, six are extant, commencing with January and ending with June. This was one of the compositions which was unfinished at the time of Ovid's banishment; he intended to have carried it on through the whole year, although there is no reason to believe that he ever completed his design.

VII. VIII. Tristium Libri V., Epistolarum ex Ponto Libri IV. The former a collection of fifty elegies, in five books; the latter of forty-six elegies, in four books. The whole of these were produced at Tomi, with the exception of those forming the first book of the *Tristia*, which appear to have been written on the journey thither. They are entirely occupied with the lamentations of the poet over his sad destiny, a description of the sufferings he endured, and supplications for a remission of his sentence. The

Epistolae ex Ponto are addressed to different individuals, for the most part persons residing at Rome and connected with the Court, who are implored to use their good offices with the Emperor and the different members of the royal family.

IX. Ibis. Six hundred and forty-six lines in Elegiac verse, consisting of a series of maledictions poured forth against an enemy whose name is concealed, written immediately after the banishment of the poet, as we learn from the commencement,

‘Tempus ad hoc, lustris iam bis mihi quinque peractis,
Omne fuit Musae carmen inerme meae.’

It is an imitation of a lost poem by Callimachus, directed against Apollonius of Rhodes, and bearing the same title. The origin of the appellation is unknown.

X. Halieuticon Liber. A mutilated fragment, in Hexameter verse, of a Natural History of Fishes. One hundred and thirty-two lines only have been preserved.

XI Medicamina Faciei. Another fragment, in Elegiac verse, of a didactic poem on the composition and use of cosmetics. Of this one hundred lines remain.

Two other pieces are frequently found in MSS. of Ovid, but the best critics are of opinion that both must be attributed to some other author or authors. The first of these, ‘Consolatio ad Liviam Augustam,’ is a sort of dirge on the Death of Drusus, who perished in Germany, 9 B.C. It is in Elegiac verse, and extends to four hundred and seventy-four lines. The other, also in Elegiac verse, and containing one hundred and eighty-two lines, is entitled ‘Nux,’ and is a lamentation poured forth by a walnut-tree on account of the indignities offered to it by travellers and passers by, followed up by a declamation against the avarice and profligacy of the age in general.

Ovid in early life cultivated dramatic literature, and, it would seem, with marked success, for his tragedy ‘Medea’ is highly extolled by Quintilian.

The metre in which the *Heroïdes* is composed is the so-called Elegiac couplet, that is, a Hexameter, or ordinary Heroic line (like that of Virgil's *Aeneid*), followed by a Dactylic Pentameter, which was hardly ever used but in connection with the Hexameter. The following is a scheme of the present way of scanning the Elegiac couplet :

(1) - √ | - √ | - √ | - √ | - √ | - √ | - -

(2) - √ | - √ | - √ | - || - √ | - √ | ≈

An older way of scanning the Pentameter was :

- √ | - √ | - - | √ - | √ - |

that is, with a Spondee in the middle followed by two Anapests.

1. The Hexameter consists of six feet, of which the fifth is a Dactyl, the sixth a Spondee, while the first four may be Dactyls or Spondees. Licenses of any kind are but sparingly admitted in the Hexameter of this couplet.

2. The Dactylic Pentameter, as usually scanned, consists of two members separated by the Penthemimeral pause. The first member has two feet—Dactyls or Spondees—followed by a long syllable; the second member is made up of two Dactyls followed by a syllable, which, whether long or short, is considered long.

Ovid, who presents the best models of Elegiac verse, usually observes the following, among other rules :

(a) If the sense overflow the limits of the Hexameter, and be completed in the first word of the Pentameter, then the first foot of this latter should be a Dactyl.

(b) Elisions should be sparingly employed.

(c) Each couplet should make sense by itself.

(d) The Pentameter should end in a dissyllable, which should be some emphatic part of speech.

(e) The last syllable, if short, should end in a consonant.

(f) If the last syllable of the *first* member of the Pentameter be a monosyllable (which should rarely happen), another long monosyllable should precede, or a dissyllable of two short syllables. An exception to this is admitted in the case of the monosyllable *est*, when the preceding vowel is elided.

EXAMPLES OF THE SCANNING OF THE ELEGIAC COUPLET.

Quīs tībī | mōnstrā- | bāt sal- | tus vē- | nātībūs | āptōs,
Et tēgē- | rēt cātū- | lōs||quā fērā | rūpē sū- | ōs ?
Rētiā | sāepē cō- | mēs mācū- | lis dis- | tīncē tē- | tēndī ;
Sāepē cī- | tōs ē- | gī || pēr jūgā | sūmmā cā- | nes.

3. Let personal respect be absent from truth

14 days

Began 27th July 1853

P. OVIDII NASONIS HEROIDES.

EPIST. V.—OENONE PARIDI.

Perlegis? an conjux prohibet nova? perlēge! non est
Ista Mycenaē litera facta māhu.
Pegasus Oenone, Phrygiis celeberrima silvis,
Laesa queror de te, si sinis ipse, meo.
Quis deus opposuit nostris sua numina votis? 5
Ne tua permaneam, quod mihi crimen obest?
Leniter, ex merito quicquid patiare, ferendum est.
Quae venit indigne poena, dolenda venit.
Nondum tantus eras, cum te contenta marito,
Edita de magno flumine nympha fui. 10
Qui nunc Priamides, absit reverentia vero, admit
Servus eras; servo nubere nympha tuli.
Saepe greges inter requievimus arbore tecti,
Mixtaque cum foliis praebuit herba torum. L. 15
Saepe super stramen fenoque jacētibus alto
Defensa est humili canē pruinā casa.
Quis tibi monstrabat saltus venatibus aptos,
Et tegeter catulos qua fera rupe suos?
Retia saepe comes maculia distincta tetendi:
Saepe cītos egi per juga longa canes. 20
Incisae servant a te mea nomina fagi,
Et legor Oenone falce notata tua:

Et quantum trunci, tantum mea nomina crescunt:

Crescite, et in titulos surgite recta meos. *titus, ora* 25
Populus est, memini, fluviali consita ripa

Est in qua nostri litera scripta memor.

Pôpule, vive, precor, quae consita margine ripae *glæder?*
Hoc in rugoso cortice carmen habes: *Couplet*

Cum Paris Oenone poterit spirare relicta,

Ad fontem Xanthi versa recurret aqua.' Hor. od. 1:29:10 30

Xanthe, retro propera, versaeque recurrite lymphae!

Sustinet Oenonen deseruisse Paris.

Illa dies fatum miserae mihi dixit, ab illa

Pessima mutati coepit amoris hiems,

Qua Venus et Juno, sumptisque decentior armis 35

Venit in arbitrium nuda Minerva tuum.

Attoniti micere ^{le²re} sinus, gelidusque cucurrit,

Ut mihi narrasti, dura per ossa tremor.

Consului, neque enim modice terrebar, anusque

Longaevosque senes: constitit esse nefas. 40

Caesa abies, sectaeque trabes, et classe parata,

Caerula ceratas accipit unda rates. ✓

Flesti discedens: hoc saltim parce negare:

Praeterito magis est iste pudendus amor.

Et flesi, et nostros vidisti flentis ocellos:

Miscuimus lacrimas maestus uterque suas. ✓ *ut* ² *lacrima*

Non sic appositis vincitur vitibus ulmus,

Ut tua sunt collo brachia nexa meo.

Ah! quotiens, cum te vento quererere teneri,

Riserunt comites: ille secundus erat. 50

Oscula dimissae quotiens repetita dedisti!

Quam vix sustinuit dicere lingua ' vale !'

now on ye lettere & re to daily form an inc-
cription that shall tell my tale

dm not wear xw cover tdy at Mid. Europ.

séri?

Mörlös

Aura lēvis rīgido pendentia lintea malo

malo?

Suscitat, et remis eruta canet aqua.

Prosequor infelix oculis abeuntia vela,

55

Qua iacet, et lacrimis hūmet arena meis.

Utque celer venias, virides Nērēidas ôro:

Scilicet ut venias in mea damna celer.

Votis ergo meis alii rediture redisti?

Hei mihi, pro dira pellice blanda fui!

60

Aspicit immensum moles nativa profundum:

Mons fuit: aequoreis illa resistit aquis:

Hinc ego vela tuae cognovi prima carinae,

Et mihi per fluctus impetus ire fuit.

Dum moror, in summa fulsit mihi purpura prora.

65

Pertimui; cultus non erat ille tuus.

Fit propior, terrasque citâ ratis attigit aura:

Feminæas vidi corde tremente genas.

Non satis id fuerat; quid enim furiosa morabar?

Haerebat gremio turpis amica tuo.

70

Tunc vero rupique sinus et pectora planxi,

Et secui madidas ungue rigente genas,

Implevique sacram querulis ululatibus Iden.

Illuc has lacrimas in mea saxe tuli.

Sic Helene doleat, desertaque conjugè ploret,

75

Quaeque prior nobis intulit, ipsa ferat.

Nunc tibi conveniunt quae te per aperta sequantur

Aequora, legitimos restituantque viros.

At cum pauper eras armentaque pastor agebas,

Nulla nisi Oenone pauperis uxoris erat.

80

Non ego miror opes, nec me tua regia tangit,

Nec de tot Priami dicar ut una nurus.

Non tamen ut Priamus nymphae socer esse recuset,
Aut Hecubae fuerit dissimulanda nurū.

Dignaque sum et cupio fieri matrona potentis: 85
Sunt mihi, quas possint sceptrā decere, manus.
Nec me, faginea quod tecum fronde jacebam,
Despice; purpureo sum magis apta toro.

Dēnique tutus amor meus est tibi; nulla parantur
Bella, nec ultrices advehit unda rates.

Tyndaris infestis fugitiva ^{no} ~~re~~ poscitur armis:
Hac venit in thalamos dōte superbā tuos.

Quae si sit Danais reddenda, vel Hectora fratrem,
Vel cum Deiphobo Polydamanta roga.

Quid gravis Antenor, Priamus quid suadeat ipse, 95
Consule, quis aetas longa magistra fuit.

Turpe rudimentum, patriae p̄aeponere raptam.
Causa pudenda tua est; justa vir arma movet.

Nec tibi, si sapias, fidam promitte Lacaenam,
Quae sit in amplexus tam cito versa tuos.

Ut minor Atrides temerati foedera lecti
Clamat, et externo laesus amore dolet,

Tu quoque clamabis. Nulla reparabilis arte
Laesa pudicitia est; deperit illa semel. ~~no~~ ^{sup.}

Ardet amore tui? sic et Menelaon amavit. 105
Nunc jacet in viduo credulus ille toro.

Felix Andromache, certo bene nupta marito!
Uxori ad exemplum fratris habenda fui.

Tu levior foliis, tum cum sine pondere suci
Mobilibus ventis arida facta volant.

Et minus est in te, quam summā pondus aristā,
Quae lēvis assiduis sōlibus usta riget.

85

90

95

100

.05

10

sapivi, no sap.

lrid, individ.

After 6 or 7 yrs. I std. have been kept as my wife
in go, sick

fermen, = sprout
como

bonapurpose

ab, canem, filth

1. co, yah 2. patios

Hoc tua, nam recolo, quondam germana canebat,
Sic mihi diffusis vaticinata cōmis

'Quid facis, Oenone? Quid arenae semina mandas? 115

Non profecturia littora bubus aras.

Graia juvenca venit, quae te patriamque domumque
Perdat! io prohibe! Graia juvenca venit!

Dum licet, obscenam ponto demergite puppim!

Heu, quantum Phrygii sanguinis illa vehit! ✓ 120

Dixerat; in cursu famulae rapuere furentem.

At mihi flaventes diriguere comae.

Ah! nimium miserae vates mihi vera fuisti.

Possidet, en, saltus Graia iuvanca meos!

Sit facie quamvis insignis, adultera certe est. 125

Deseruit socios hospite capta deoa.

Illam de patria Theseus, nisi nomine fallor,

Nescio quis Theseus abstulit ante sua.

A juvene et cupido credatur redditu virgo?

Unde hoc compererim tam bene, quaeris? amo. 130

Vim licet appelles, et culpam nomine veles:

Quae totiens rapta est, praebuit ipsa rapi.

At manet Oenone fallenti casta marito:

Et poteras falli legibus ipse tuis.

Me Satyri celeres, silvis ego tecta latebam,

Quaesierunt rapido, turba proterva, pede,

Cornigerumque caput pinu praecinctus acuta

Faunus, in immensis qua tumet Ida jugis.

Me fide conspicuus Trojae munito amavit. 135

Admisitque meas ad sua dona manus.

Quaecumque herba potens ad opem radixque medendi

Utilis in toto nascitur orbe, mea est.

Me miseram, quod amor non est medicabilis herbis !

Deficior prudens artis ab arte mea.

Ipsa repertor opis vaccas pavisse Pheraeas 150

Fertur, et e nostro saucius igne fuit.

Quod nec graminibus tellus fecunda creandis,

Nec deus, auxilium tu mihi ferre potes.

Et potes, et merui, dignae miserere puellae !

Non ego cum Danais arma cruenta fero, 155

Sed tua sum tecumque fui puerilibus annis,

Et tua, quod superest temporis, esse precor.

150

of Admetus

155

zintip

EPIST. XIII.—LAODAMIA PROTESILAO.

Mittit, et optat amans, quo mittitur, ire salutem,
Haemōnis Haemōnio Lāodamia viro.
Aulide te fama est, vento retinente, morari:
Ah ! me cum fugeres, hic ubi ventus erat ?
Tum freta debuerant vestris obsistere remis. 5
Istud erat saevis utile tempus aquis. S
Oscula plura viro mandataque plura dedissem:
Et sunt quae volui dicere multa tibi.
Raptus es hinc praeceps, et qui tua vela vocaret,
Quem cuperent nautae, non ego, ventus erat. ✓ 10
Ventus erat nautis aptus, non aptus amanti:
Solvor ab amplexu, Protesilaë, tuo,
Linguaque mandantis verba imperfecta reliquit:
Vix illud potui dicere triste vale.
Incubuit Bōrēas, abreptaque vela tetendit: 15
Jamque meus longe Protesilaüs erat. ✓
Dum potui spectare virum, spectare juvabat:
Sumque tuos oculos usque secuta meis.
Ut te non poteram, poteram tua vela videre,
Vela diu vultus detinuere meos. 20
At postquam nec te, nec vela fugacia vidi,
Et quod spectarem, nil nisi pontus erat,
Lux quoque tecum abiit, tenebrisque exsanguis obortis
Successu dicor procubuisse genu. uq.
Vix sacer Iphiclus, vix me grandaevus Acastus, 25
Vix mater gelidâ maesta refecit aquâ.

Officium fecere pium, sed inutile nobis:

Indignor miserae non licuisse mori. ↗

Ut rediit animus, pariter rediere dolores.

Pectora legitimus casta momordit amor. 30

Nec mihi pectendos cura est praebere capillos,

Nec libet aurata corpora veste tegi.

Ut quas pampineā tetigisse Bicorniger hastā

Creditur; huc illuc, quā furor egit, eo. ✓

Conveniunt matres Phylaceïdes, et mihi clamant: 35

‘Indue regales, Laodamia, sinus !’

Scilicet ipsa geram saturatas murice lānas, *gr.*

Bella sub Iliacis moenibus ille geret ?

Ipsa cōmas pectar, galeā caput ille premetur:

Ipsa novas vestes, dura vir arma feret ? 40

Qua possum, squalore tuos imitata labores

Dicar, et haec belli tempora tristis agam.

Dyspari Priamide, damno formose tuorum,

Tan sis hostis iners, quam malus hospes eras.

Aut te Taenariae faciem culpassē maritae, 45

Aut illi vellem displicuisse tuam.

Tu, qui pro rapta nimium, Menelaë, laboras,

Hei mihi, quam multis flebilis ulti eris !

Di, precor, a nobis omen removete sinistrum,

Et sua det reduci vir meus arma Jovi. 50

Sed timeo, quotiens subiit miserabile bellum:

More nivis lacrimeae sole mādēntis eunt.

Ilion et Tenedos Simoisque et Xanthus et Ide

Nomina sunt ipso paene timenda sono.

Nec rapere ausurus, nisi se defendere posset,

Hospes erat: vires noverat ille suas. ✓ 55

30

35

40

45

50

55

f. & cassis? or pe. lam
or due Pari

army & navy

Venerat, ut fama est, multo spectabilis auro,
Quique suo Phrygias corpore ferret opes,
Classe virisque potens, per quae fera bella geruntur,
Et sequitur regni pars quota quemque sui ? 60
His ego te victam, consors Iedaea gemellis,
Suspicor ; haec Danais posse nocere puto.

Hectora nescio quem timeo : Paris Hectora dixit
Ferreā sanguineā bella movere manu.

Hectora, quisquis īā est, si sum tibi cara, caveto: 65
Signatum memori pectore nomen habe.

Hunc ubi vitaris, alios vitare memento,
Et multos illie Hectoras esse puta:
Et facito ut dicas, quotiens pugnare parabis,
' Parcere me jussit Laodamia sibi.' 70

Si cadere Argolicō fas est sub milite Trojam,
Te quoque non ullum vulnus habente cadat.

Pugnet et adversos tendat Menelaüs in hostes:
Ut rapiat Paridi, quam Paris ante sibi.

Irruat; et causa quem vincit et armis. 75

Hostibus e mediis nupta petenda viro est.
Causa tua est dispar. Tu tantum vivere pugna,
Inque pios dominae posse redire sinus.

Parcite, Dardanidae, de tot, precor, hostibus uni,
Ne meus ex illo corpore sanguis eat. 80

Non est, quem deceat nudo concurrere ferro,
Saevaque in oppositos pectora ferre viros.

Fortius ille potest multo, quam pugnat, amare.
Bella gerant alii : Protesilaus amet.

Nunc fateor ; velui revocare, animusque ferebat. 85
Substitit auspicii lingua timore mali.

Cum foribus velles ad Trojam exire paternis,

Pes tuus offenso limine signa dedit.

Ut vidi, ingemui, tacitoque in pectore dixi

'Signa reversuri sint, precor, ista viri !'

90

Haec tibi nunc refiero, ne sis animosus in armis.

Fac meus in ventos hic timor omnis eat.

Sors quoque nescio quem fato designat iniquo,

Qui primus Danaum Troada tangat humum.

Infelix, quae prima virum lugebit ademptum !

95

Di faciant, ne tu strenuus esse velis !

Inter mille rates tua sit millesima puppis,

~~infelix~~ Jamque fatigatas ultima verset aquas.

Hoc quoque praemoneo ; de nave novissimus exi :

Non est, quo properes, terra paterna tibi.

100

Cum venies, remoque move veloque carinam,

Inque tuo celerem litore siste gradum ! ✓ *statim*

Sive latet Phoebus, seu terris altior exstat, *nox foris*.

Tu mihi luce dolor, tu mihi nocte venis :

Nocte tamen quam luce magis ; nox grata puellis,

Quarum suppositus colla lacertus habet.

Aucupor in lecto mendaces caelibe somnos.

Dum careo veris, gaudia falsa juvant.

Sed tua cur nobis pallens occurrit imago ?

Cur venit a verbis multa querela tuis ?

110

Excutior somno, simulacraque noctis adoro :

Nulla caret fumo Thessalis ara meo :

Tura damus, lacrimamque super, qua sparsa reluet,

Ut solet adfuso surgere flamma mero.

Quando ego, te reducem cupidis amplexa lacertis,

Languida laetitia solvar ab ipsa mea ?

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statum from Sölo : statum from Sölo ?

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- (Quando erit, ut lecto mecum bene junctus in uno
 Militiae referas splendida facta tuae ?
 Quae mihi dum referes, quamvis audire juvabit,
 Multa tamen rapies oscula, multa dabis. 120
 Semper in his apte narrantia verba resistunt:
 Promptior est dulci lingua referre mora.
 Sed cum Troja subit, subeunt ventique fretumque,
 Spes bona sollicito victa timore cadit.
 Hoc quoque, quod venti prohibent exire carinas, 125
 Me movet ; invitatis ire paratis aquis.
 Quis velit in patriam, vento prohibente, reverti ?
 A patria pelago vela vetante datis !
 Ipse suam non praebet iter Neptunus ad urbem.
 Quo ruitis ? Vestras quisque redite domos ! 130
 Quo ruitis, Danai ? Ventos audite vetantes !
 Non subiti casus, numinis ista mora est.
 Quid petitur tanto nisi turpis adultera bello ?
 Dicitur licet, Inachiae vertite vela rates !
 Sed quid revoco ? revocaminis omen abesto, 135
 Blanda compositas aura secundet aquas.
 Troasin invideo, quae sic lacrimosa suorum
 Funera conspicient, nec procul hostis erit.
 Ipsa suis manibus forti nova nupta marito
 Imponet galeam barbaraque arma dabit. 140
 Arma dabit, dumque arma dabit, simul oscula sumet :—
 Hoc genus officii dulce duobus erit—
 Producetque virum, dabit et mandata reverti,
 Et dicet ‘referas ista fac arma Jovi !’
 Ille, ferens dominae mandata recentia secum 145
 Pugnabit caute, respicetque domum.

Exuet haec reduci clipeum, galeamque resolvet,
Excipietque suo corpora lassa sinu.)

Nos sumus incertae ; nos anxius omnia cogit,
Quae possunt fieri, facta putare timor.

Dum tamen arma geres diverso miles in orbe,
Quae referat vultus est mihi cera tuos.

Illi blanditias, illi tibi debita verba
Dicimus, amplexus accipit illa meos.

Crede mihi, plus est, quam quod videatur imago, 155
Adde sonum cerae, Protesilaus erit.

Hanc specto, teneoque sinu pro conjuge vero.
Et, tamquam possit verba referre, queror.

Per redditus corpusque tuum, mea numina, juro,
Perque pares animi conjugiique faces,

Perque, quod ut videam canis albere capillis,
Quod tecum possis ipse referre, caput,

Me tibi venturam comitem, quocumque vocaris,
Sive... quod heu timeo, sive superstes eris.

Ultima mandato claudetur epistola parvo: 165
Si tibi cura mei, sit tibi cura tui !

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NOTES.

EPIST. V.—OENONE PARIDI.

The loves of Paris and Oenone, and the legend regarding the birth and early history of the former, which form the groundwork of this epistle, were unknown to Homer. What follows is the substance of the tale as narrated by Apollodorus.

Hector was the first-born of Priam and Hecuba. When Hecuba was about to produce a second child, she dreamed that she had given birth to a blazing torch, which kindled a conflagration that spread over the whole city. Priam, having been informed by her of the vision, sent for Aesacus (his son by Arisbe, a former wife), who was skilled in the interpretation of dreams, an art which he had been taught by Merops, his maternal grandfather. Aesacus pronounced that the boy would prove the destruction of his country, and bade them expose the babe. Priam, as soon as it was born, gave it to one of his herdmen, named Agelaus, to be conveyed to Ida and there abandoned. The infant, left to perish, was nurtured for five days by a she-bear, when Agelaus, finding it thus miraculously preserved, took it up and bore it to his dwelling, where he reared it as his own son, under the name of Paris. The child having grown up to manhood, excelled both in comeliness and valour, and soon received the additional appellation of Alexander, because he withheld and drove away the robbers who attacked the flocks. Not long after he discovered his parents.

While yet a shepherd in the hills, he wedded Oenone, daughter of the river Cebren. This nymph, having learned the art of prophecy from Rhea, warned Alexander not to sail in quest of Helen ; but finding that her remonstrances were unheeded, she then enjoined him, should he be wounded, to come to her for aid, since she alone had power to heal him. After this Paris bore away Helen from Sparta, and being pierced, during the war against Troy, by an arrow shot by Philoctetes from the bow of Hercules, he returned again to Ida to seek Oenone's aid. But she, cherishing resentment, refused to exert her skill. Alexander was borne back to Troy, and there expired. Oenone having repented, brought drugs to heal his wound, and finding him a corpse, hanged herself for grief.

It will be seen that Ovid adheres, for the most part, closely to the above tale, departing from it in one or two points only.

1. In some MSS. this epistle commences with the following couplet, which is generally considered spurious:

| *Nympha suo Paridi (quamvis meus esse recuses),
Mittit ab Idaeis verba legenda' jugis.*

Perlegis...manu. ‘Dost thou read this through ? or does thy new wife hinder thee ? Read it through ! This letter is not written by the hand of him of Mycenæ.’

2. **Mycenaea manu**, i.e., hostili, with reference to Agamemnon and Menelaus, sons of Atreus, King of Mycenæ;

3. **Pegasis Oenone.** ‘Oenone the fountain nymph,’ from πηγὴ a fountain. Oenone was the daughter of the river Cebren. Many ancient writers speak of the ‘Cebrenia Regio’ and its capital ‘Cebrene’ in the Troad. The river

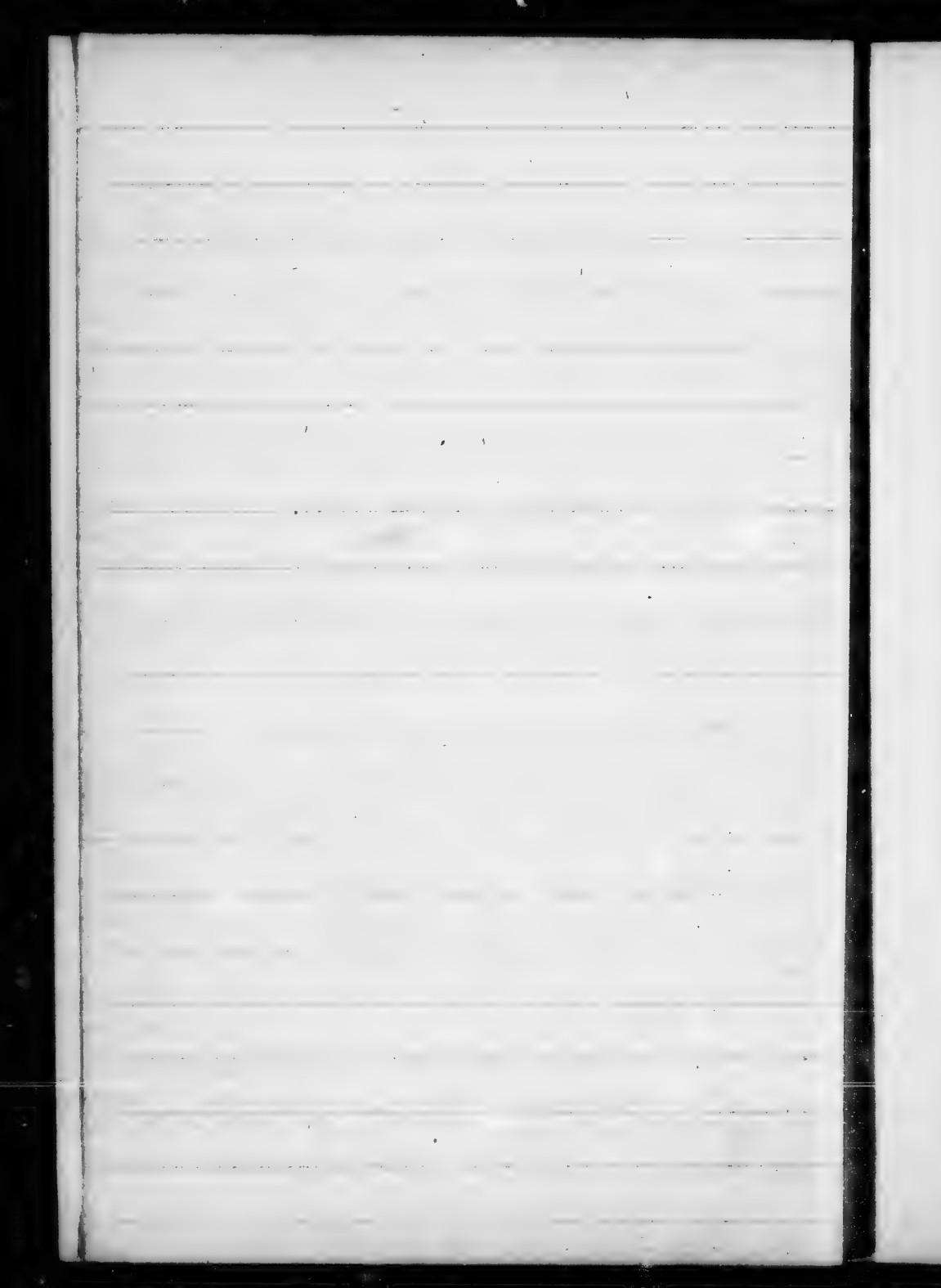
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Cebren is mentioned, as we have seen above, in the narrative of Apollodorus. Geographers fix the site of 'Cebrene' near the sources of the 'Mendere' (which some identify with the Scamander, and others with the Simois of Homer) in mount Ida. Extensive ruins mark the spot, now called 'Kutchunlu-Tepe,' and a little way above these a small stream, believed to be the 'Cebren,' falls into the 'Mendere,' and is called the 'Kaz-daghtchai.' With regard to the epithet 'Pegasus,' we may observe that the Muses are styled 'Pegasides' by Propert. 3. 1, 19,

Mollia, Pegasides, vestro date certa poetae.

Si sinis ipse, meo. 'Who art mine, if thou thyself dost permit it.'

6. **Netua permaneam.** 'From remaining thine.'

7. **Leniter...ferendum est.** 'Whatever you suffer deservedly should be borne with patience.'

8. **Dolenda.** 'As a ground for complaint.' Lit. 'to be grieved over.'

9. **Tantus**, i.e., nondum agnitus eras Priamifilius. In v. 12, he is termed 'servus,' because he was at that time the reputed son of the bondsman of Priam.

11. Remark the difference of meaning according as we read **adsit** or **absit**.

Absit. 'Ita revere amur veritatem, ut eam quamvis tibi ingrata sit, confite amur.'

Adsit. 'Ne tui reverentia nos impedit quominus verum dicamus.'

Priamides. 'The son of Priam.'

12. **Tuli**, i.e., non recusavi nubere.

15. **Super stramen fenoque jacentibus.** Remark the change in the construction of 'stramen' and 'feno.'

16. **Defensa.** 'Defendere' signifies properly 'to ward off,' so Virg. E. 7. 47,

Solstitium pecori defendite, jam venit aestas,
and Senec. de Prov. 4,

Imbrem culmo aut fronde defendunt.

19. **Maculis.** The knots of a net seem to be indicated by 'maculae.' N. Heins. would understand the coloured feathers employed to scare the beasts of chase, and drive them into the toils, as in Virg. G. 3. 372.

Hos (sc. cervos) non immissis canibus, non cassibus ullis,

Puniceaeve agitant trepidos formidine pennae.

3 Scheller in his Lexicon says the 'maculae' are the 'meshes' or 'holes' of the net. The word cannot bear either of the two last mentioned significations in the following passage from Varro, R. R. 3. 11, where he is giving directions for the construction of a *νησσοτροφεῖον* or duck-yard. After describing the manner in which the wall is to be built and plastered, he continues—*idque saepsum totum rete grandibus maculis integratur ne eo involare aquila possit, neve ex eo evolare anas*;—and so Columella, 8. 15, almost in the same words. In these passages 'grandibus maculis' must mean 'strong knots,' for 'large meshes' would admit of the very evil which the farmer is here taught to guard against.

20. **Per juga longa.** 'Over the long mountain ranges.'

22. **Legor...tua.** 'I am read of as thine.'

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24. **Recta**, although found in most MSS., is scarcely intelligible, since it cannot be connected either with 'trunci' or 'nomina.' 'Rite,' which appears in two MSS., is probably the true reading. 'Recte' was perhaps placed in the margin as an explanation of 'rite,' and might then find its way into the text, and finally would be changed into 'recta,' to prevent a violation of the laws of prosody.

25. **Consita.** 'Sero' and its compounds are used perpetually by Virgil and the prose writers upon agriculture, in the sense of 'to plant.' as well as in that of 'to sow.'

27. **Popule.** Distinguish between *pōpulus* and *pōpulus*.

Quae hoc...habes. 'Which...hast these lines inscribed on thy rough bark.'

30. **Ad fontem.** The expression of rivers running backwards seems to have been applied proverbially, among the Greeks, to anything which was so strange as to seem a violation of the laws of nature. So the chorus in the Medea of Euripides, and in like manner Horace, when expressing his astonishment at the resolution of Iccius, Od. I. 29, 10:

*Quis neget arduis
Pronos relabi posse rivos
Montibus, et Tiberim reverti.*

31. **Lymphae.** 'Et *lympha* et *nympha* pro aqua ponitur; verum ubi poetae aquis actionem quandam humanam tribuunt, *nympham* potius quam *lymham*, dicunt.—Itaque Heins. e MSS. emendat *nymphae*' R.

The two words, as might be expected from their resemblance both in form and meaning, are perpetually confounded in MSS.

32. **Sustinet**, nearly the same as 'tuli' in v. 12, implying that a person brings himself by an effort to do something from which he would naturally shrink. It occurs again in v. 52.

33. **Fatum...dixit**. 'Pronounced my doom.'

Ab illa. Sc. *die*.

35. **Qua**. 'On which' day.

37. **Micuere sinus**. 'Mico' properly signifies 'to move rapidly backwards and forwards;' thus Virgil of a high-bred horse, G. 3. 84,

Stare loco, nescit, micat auribus, et tremit artus,
and of a serpent darting its tongue, G. 3. 439,
et linguis micat ore trisulcis.

It is often applied, as in the present passage, to mental agitation, thus *attoniti micuere sinus—corda micant regis—pulsantur trepidi corde micante sinus, &c.*, are all Ovidian expressions.

41. **Classe parata**, the reading adopted by Burmann [peracta] and approved by Ruhnken, can scarcely be defended. 'Parare' and 'ornare' are the technical words employed by the best writers with regard to the equipment of a fleet, while not a single example can be produced in favour of 'peragere.' In the passages quoted from Suetonius Calig. 21, and Oth. 6, it is applied to buildings the construction of which required great time and toil.

42. **Ceratas**, i.e. cera piceaque oblitas, so again Ov. R. A. 447,

Non satis una tenet ceratas ancora puppes.

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43. Parce negare, i.e. noli negare, cave neges.

This use of the verb 'parco' is very common among the poets, although scarcely admissible in prose composition, e.g. Hor. Od. 3. 8, 26,

Parce privatus nimium cavere,

and Virg. E. 3. 94,

*Parcite, oves nimium procedere non bene ripae
Creditur.*

44. Praeterito, 'the love which once you bore to me, but which now has passed away.'

45. Nostros vidisti flentis ocellos, i.e. *mei flentis ocellos*. This peculiar construction, by which the possessive pronoun is substituted for the genitive of the personal, is found occasionally in the best writers.

quum mea nemo

Scripta legat vulgo recitare timentis. Hor. S. I. 4, 22.

The same idiom is found in Greek, Hom. Il. 3. 180.

46. Miscuimus...suas. 'We both in sorrow mingled our tears.'

49. Cum te...teneri. 'When thou didst complain of being detained by the wind.'

50. Ille secundus erat. 'Scilicet mihi amanti, quia te retinebat, nec illo flante abire poteras' B.

A singular misapprehension of the meaning. Oenone intends to say that when the wind was really favourable for the voyage, Paris, unable to tear himself from her arms, and eager to frame an excuse for delay, complained that it was adverse, a pretext so flimsy that 'riserunt comites.'

53. **Rigido malo.** 'From the erect mast.'

54. **Eruta.** 'Translatio ducta est ex agricultura ; nam proprie fossor dicitur *eruere terram*' R. We have a double metaphor in Ov. Amor. 3. 8, 43,

Non freta demissi verrebant eruta remi.

Canet. 'Is white.'

56. **Qua licet.** 'As far as I could.'

57. **Nereidas.** The Nereïdes (Nereïs, Nereïdis) were sea-nymphs, and daughters of Nereus.

58. **Scilicet ut...celer.** 'That, to my misfortune, forsooth, thou mayest speedily return.'

59. **Alii,** 'est dativus commodi, ut grammatici loquuntur' R.

Votis ergo meis. This line is probably corrupt, for the final syllable in 'ergo' is uniformly made long by the writers of the Augustan age, and by Ovid himself elsewhere. See the question fully discussed in 'Ramsay's Manual of Latin Prosody,' p. 58.

60. **Pellice.** i.e. Helena.

Blanda, i.e. supplex—precibus delinivi Deas marinas.

61. **Nativa,** i.e. 'the work of nature,' as opposed to any bulwark reared by the hand of man. So in the Fasti, 5. 149,

Est moles nativa : loco res nomina fecit :

Appellant saxum : pars bona montis ea est.

64. **Impetus,** 'impulse,' as opposed to *ratio*, 'a meditated plan.'

Et quod nunc ratio est, impetus ante fuit. Ov. R. A. 10.

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65. **Purpura.** ‘A purple garment.’

66. **Cultus.** ‘Apparel.’

69. **Morabar.** ‘Haec non intelligo: forte rectius *morabor* cum Leidensi codice’ H. The meaning is this:

‘It was not enough that I beheld with fluttering heart a woman’s cheek—for had that been enough to satisfy me of your infidelity, why did I madly linger? No, I did not believe the worst, until, upon a nearer view, I saw an impure mistress clasped in your embrace—there was no longer any room for doubt—*Tunc vero rupique sinus et pectora planxi*, &c.

Heusinger and Jahn read

Non satis id fuerat? quid enim furiosa morabar?

but the interrogation of the first member of the clause does not suit the ‘quid enim’ which follows. Ruhnken, who adopts this punctuation, understands it thus: ‘Cur me non subduxisti, ut Helenam ne viderem in gremio tuo haerentem.’ The explanation of Burmann is harder to understand than the passage itself.

71. **Sinus**, i.e., *vestes*. Properly speaking, ‘the folds of the garment;’ it is used in the same general sense in Ep. 13, 36,

Indue regales, Laodamia, sinus.

Rupi. ‘I rent.’

73. **Idam** v. **Iden.** A number of nouns of the first declension, chiefly proper names, are employed by the poets, sometimes under their Greek, sometimes under their Latin shape, as best suits their purpose. Thus we have ‘*Ida*’ and ‘*Ide*;’ ‘*Leda*,’ ‘*Lede*;’ ‘*Helena*,’ ‘*Helene*;’ ‘*Creta*,

'Crete ;' and many others. Where either form is equally admissible, as in the present passage, we must be guided entirely by the best MSS.

Sacram...Iden. 'Sacra dicitur' quod Cybeles sacra in hoc monte celebrabantur, quae inde etiam *matris Idaeae* nomen habet' R.

74. **Mea saxa,** 'the rocky cave which formed my abode.'

75. **Deserataque conjugē,** sc. *a* conjugē. The preposition is omitted in like manner in Her. 12. 161 :

Deseror (*amissis regno, patriaque domoque*)
Conjugē : *qui nobis omnia solis erat.*

76. **Quæque...ferat.** 'And may she herself endure that which she was the first to inflict upon me.'

77-78. If we read 'sequuntur' and 'destituunt,' it will make 'quae' refer to Helen alone, while the subjunctive renders the proposition general, 'such as are ready to follow,' and this seems more appropriate.

Tibi convenient. 'Please thee.'

78. **Legitimos toros,** i.e. legitimos viros.

81. **Opes.** 'Wealth.'

85. **Tot.** fifty. Priam when speaking of his sons in his most touching address to Achilles, says—

πεντήκοντα μοι ἦσαν ὅτ' ἤλυθον νίες Ἀχαιῶν.

'Fifty were mine when came Achaea's sons.'

83. **Non tamen.** 'It must not be supposed, however.' 'Tamen' is used to qualify an expression, to prevent it from being misunderstood, or taken up too strongly. The

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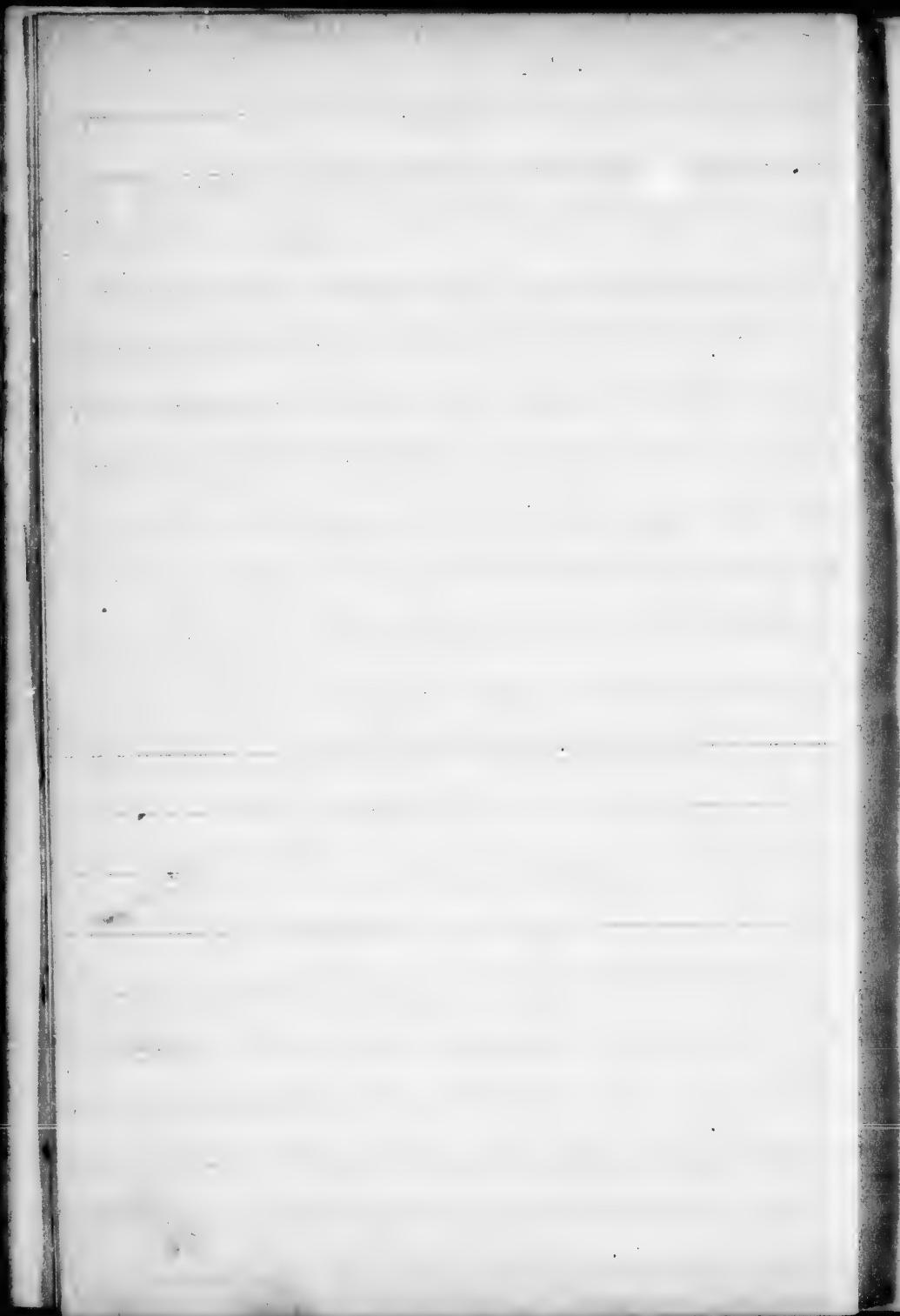
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pride of Oenone here takes alarm lest her language should be supposed to imply a feeling of unworthiness or unfitness for so high a station.

84. **Dissimulanda**, ‘disowned.’

Hecuba. Or Hecūbe, daughter of Dymas or of Cissens, King of Thrace, wife of Priam. After the fall of Troy she became the slave of Penelope.

85. **Matrona** is always a title of respect—‘the wedded wife’—the mother of the family—the mistress of the house.

86. **Quas possint.** ‘Quae possint’ is also a legitimate construction.

capit ille coronam

Quae possit crines, Phoebe, decere tuos. Ov. Fast. 2. 106.

‘*Quas possint decere*’ is much the same as ‘*quas deceant*,’ and this not being understood, gave rise to conjectural emendations on the part of the transcribers, and hence the variations in the text.

91. **Tyndaris.** Gen. Tyndaridis ‘daughter of Tyndarus, or Tyndareus’ husband of Leda, the mother of Helen.’ See Smith’s Classical Dictionary.

Fugitivus is the technical term for a runaway slave.

93. **Danais.** ‘To the Greeks.’ Danus was son of Belus, and founder of Argos. The Greeks engaged in the siege of Troy are often called Danai.

93. **Si.** ‘*Si*’ is used for ‘num,’ a usage sanctioned even by prose writers. Thus Caes. B. G. 1, 8, *Saepius noctu, si perrumpere possent, conati.*

We have the same idiom in English.

94. Deiphobo. Deiphobus, after Hector, was the best and bravest of all the sons of Priam and Hecuba. We are told in the Odyssey, 8. 517, that his house was stormed at the capture of Troy by Ulysses and Menelaus, and later writers represented him as having wedded Helen after the death of Paris. This account was followed by Virgil, and the student will do well to read the description of the interview between Aeneas and the shade of Deiphobus, in the realms below, Ae. 6. 494.

Polydamanta. Polydāmas, son of Panthōos a Delphian, who had settled at Troy and wedded the niece of Priam, is repeatedly introduced in the Iliad, and represented as one of the wisest, as well as the most valiant, in the Trojan host. With regard to the orthography 'Graece dicitur *Πουλύδαμας* sed Latinum *Polydamas* priori syllaba longa; formatum est ex Aeolico *Πωλύδαμας*' R. Hence it is quite unnecessary to write the name 'Pulydamas,' as some desire.

95. Antenor. Antenor, husband of Theano, the sister of Hecuba, is characterized by Homer as an aged, wise, and eloquent counsellor, holding the same position among the Trojans which Nestor occupied among the Greeks. Tradition told, that having escaped from the sack of his native city, he led a band of exiles, who wandered to the head of the Adriatic and founded the city of Patavium. So Virgil, Ae. I. 242.

96. Quis...fuit. 'To whom their long life has been a teacher.'

97. Turpe...raptam. 'It is a base beginning to prefer a woman carried off, to thy country.'

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99. **Si sapias.** 'If thou art wise.'

Lacænam. 'The Laconian woman.'

101. **Minor Atrides.** Menelaus, the younger brother of Agamemnon.

104. **Semel,** 'once, and once for all.'

105. **Menelaon.** Greek form of the Acc.

107. **Andromache.** Daughter of Eëtion, and wife of Hector.

Certus maritus is a true and faithful husband opposed to 'incertae nuptiae,' which we find in Ter. And. 5. 1, 11 in the sense of unstable.

109. **Tum cum sine pondere suci.** 'When without the weight of moisture.'

112. **Quae...riget.** 'Which, parched by the constant sunshine, stand stiff in their lightness.'

113. **Recolo,** i.e. in memoriam revoco, animo repeto. The word being somewhat uncommon, gave rise to a multitude of glosses which have crept into the text of different MSS. See various readings.

Germana. i.e. Cassandra, the daughter of Priam and Hecuba, who received from Apollo the gift of prophecy, to which was added the curse that her predictions should never be believed. On the partition of the spoil of Troy, she fell to the lot of Agamemnon, and, on his return home, shared his fate, being murdered by Clytemnestra and her paramour Aegisthus. She plays a prominent part in the noblest production of the Grecian drama, the Agamemnon of Aeschylus. The story of her prophetic powers is unnoticed by Homer.

114. **Diffusis...comis.** 'With dishevelled locks.'

115. **Quid...mandas.** 'W-y dost thou commit the seed to the sand ?'

116. **Litora...aras.** A proverbial expression applied to those who waste their toil in endeavouring to effect what can never be accomplished. So Ov. Tr. 5. 4, 47:

*Plena tot ac tantis referetur gratia factis;
Nec sinet ille tuos litus arare boves,*

and Juvenal, speaking of the perseverance of unrewarded men of letters,

*Nos tamen hoc agimus, tenuique in pulvere sulcos
Ducimus, et litus sterili versamus aratro.* S. 7. 48.

117. **Venit**, i.e. **veniet**. This is peculiarly the style of prophets who behold, as it were, the events they describe actually passing before their eyes, as they pour forth the prediction.

'Graia juvenca' is the type under which Cassandra shadows forth Helen in the dark language of prophecy.

119. **Dum licet.** 'While it may be done.'

120. **Obscenam puppim.** The true meaning of 'obscaenus' is 'ill-omened,' and it seems certain that it is connected with 'scaevus,' i.e. 'sinister,' σκαιός; thus Virg. G. 1. 470, describing the prodigies which preceded and followed the death of Cæsar,

*Tempore quamquam illo tellus quoque et aequora ponti,
Obscaenique canes, importunaeque volucres
Signa dabant,*

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and in Ae. 12. 876, Juturna exclaims, on seeing the Diræ in the shape of a bird, which Jupiter had sent *inque omen*
Juturnæ occurrere jussit,

*Jam, jam linguo, acies, ne me terrete timentem,
 Obscaenæ volucres—*

hence, it sometimes means simply 'loathsome,' and in that sense is appropriated twice in Ae. 3. 241, and 262 to the Harpies.

121. In cursu, i.e. in medio cursu, in ipso furoris impetu,
 'while her frenzy was in mid career.'

'Imperaverat Priamus, ut quoties Cassandra solveret os in oracula, toties eam famulae coercerent ut insanam. Meminit Lycophron et ejus interpres' Parrhasius. If we read 'in cursu', it will mean 'the attendants rushing in,' or 'rushing upon her.'

122. Deriguere. 'Stood on end.'

126. Socios...deos. 'Deos conjugales intelligit' Heins.

128. Nescio quis Theseus. 'Oenone, ut mulier peregrina, fingit se non satis nosse Theseum' R. The story, as narrated by Apollodorus, is simply this. The fame of Helen's beauty being bruited abroad over Greece, Theseus, assisted by Pirithous, bore her away by force and transported her to Athens. He then descended to the infernal regions for the purpose of aiding his friend to carry off Proserpine. Meanwhile Castor and Pollux made war against Athens, captured the city, recovered their sister, and, in retaliation, led prisoner to Sparta, Aethra, the mother of Theseus. The details are given at length in Diodorus and Plutarch. Herodotus also refers to the invasion of Attica by the Tyn-

darids on account of Helen. Some critics cavil at the epithet 'juvēne,' in v. 129, since they ingeniously calculate that Theseus, at the period in question, must have been at least fifty years old. Were this a grave history we might entertain the objection; but when urged against a poet who is celebrating a mythical hero and a legendary tale, it is sheer nonsense.

131. **Licet.** 'Though.'

134. **Et poteras...tuis.** 'And thou thyself mightest be deceived, after thine own example.'

135, 138. **Satyri...Faunus.** The Satyrs, who are constantly represented as the attendants of Bacchus, occupied the same place in Grecian as the Fauns did in the Italian mythology. They were rural deities who roamed through the woods and wilds, dwelling in caves, and endeavouring to gain the love of the Nymphs. They were usually represented with horns and the feet of goats, and covered with long shaggy hair. The derivation of the word is uncertain; but in all probability the Doric *Tirupos*, which signifies a 'he-goat,' is only a dialectic form of *Σάρυπος*.

136. **Quaesierunt.** Note the short penult.

149. **Non est medicabilis.** 'Not to be cured.'

151. **Ipse repertor.** The train of thought is this: 'It is little wonderful that I, though skilled in the healing art, should be unable to minister to my own diseased heart, since even the god of medicine, Apollo himself, became a shepherd and fed the herds of Admetus, when wounded by the shafts of Love.'

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Ovid here follows Callimachus and Rhianus the Thracian, in assigning love as the cause of the sojourn of Apollo upon earth in the guise of a herdsman.

The more common legend, as given by Euripides and Apollodorus, told that Zens having destroyed Aesculapius, Apollo, in vengeance, slew the Cyclopes, or their sons, who had forged the thunderbolts, and was sentenced by the king of heaven to serve as bondsman to a mortal for the space of a year. He accordingly entered the service of Admetus, son of Pheres, the king of Pherae in Thessaly, and tended his cattle on the banks of the river Amphrysus.

A third account, that of Alexandrides the Delphian, assigned the slaughter of the Python as the cause of the punishment of Apollo. The whole of these tales, and the authorities for them, will be found enumerated in the Scholium on the first line of that most touching of dramas, the Alcestis of Euripides.

152. **Et e nostro...fuit.** ‘And was smitten by the same passion which now consumes me.’

153. **Quod nec...potes.** ‘Thou art able to give me an aid, which neither the earth, so fruitful in producing plants, can give, nor yet the Divinity.’

VARIOUS READINGS.

2. ‘litera scripta.’ 8. ‘indignæ’ B, ‘indigno,’ ‘indigna.’
11. The best MSS. ‘adsit,’ some ‘absit,’ and so L. 16. The best MSS. have either ‘Depressa’ or ‘Deprensa;’ ‘Defensa’ is a conj. of Parrhasius, adopted by B. 20. The best MSS. ‘summa;’ many have ‘longa,’ and so B. 24.

'recta meos' in many MSS.; and so B. 25. Twenty-three MSS. have 'consita rivo'; others 'conscia rivo.' 28. Several MSS. 'numen habes.' 31. Eight MSS. 'recurrite Nymphae.' 33. Many MSS. 'mihi duxit.' 40. 'Grand-aevos.' 41. Four MSS. 'classe peracta,' and so B. 45. 'et madidos vidisti.' Ib. fuentes ocellos.' 48. One good MS. 'vincta,' which is probably a gloss. 49. 'cum te vento' B. 53. 'Phrygio pendentia.' 59. Santenius conj. 'Votis ecce meis.' 69. One MS. 'morabor.' 71. Two MSS. 'Tunc flevi.' 72. Two MSS. 'comas.' 73. 'Idam.' 74. 'Illic,' 'Illinc' B. 77. Many MSS. 'Nunc tecum veniunt.' 77, 88. 'sequuntur,' 'destituunt.' 78. Many MSS. 'viros,' instead of 'toros.' 85. Many MSS. omit 'et,' one has 'potenti.' 86. 'quae possint,' 'quas possunt,' 'quae possent sceptrta tenere,' 'quas deceat sceptrta tenere.' 94. Some edd. 'Pulydamanta.' 95. Most MSS. 'suadeat,' and so L. 99. 'si cupias.' 111. One MSS. 'levius est in te.' (!) 113. 'nam refero,' 'memoro,' 'memini,' 'repeto.' 116. 'bubus.' 118. 'Perdet.' 119. 'Dimergite,' 'demergite.' 121. 'incursu.' 125. One MS. 'praesignis,' which is preferred by H. 126. B. has 'patrios—deos' against all the MSS. 128. 'arte.' 131. Many MSS. 'celes.' 136. Most MSS. 'Quae-sierant.' 138. 'et immensis.' 141. B. reads 'medenti,' the conj. of H. 143. Many MSS. 'sanabilis herbis.' 150. 'Destitutor.' 152. 'e nostro,' 'Dicitur et nostro.'

ABBREVIATIONS.

- B.....Burmann.
- L.....Loers.
- K.....Krebs.
- H.....Heinsius.

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EPIST. XIII.—LAODAMIA PROTESILAO.

This epistle is supposed to be addressed by Laodamia, daughter of Acastus, to her husband Protesilaus, who, having determined to take part in the expedition against Troy, had repaired to Aulis in Boeotia, which is named by Homer as having been the gathering-place of the Grecian fleet. Later poets told that the ships were long detained in that harbour by an adverse wind, raised by Artemis in vengeance for the death of a consecrated stag slain by Agamemnon, and that they were unable to set forth till the wrath of the goddess was at length appeased by the sacrifice of Iphigenia, daughter of the guilty chief.

Laodamia (*Λαοδάμεια*).—Daughter of Acastus, and wife of Protesilaus. When her husband was slain before Troy, she begged the gods to be allowed to converse with him for only three hours. The request was granted. Hermes led Protesilaus back to the upper world, and when Protesilaus died a second time, Laodamia died with him. A later tradition states that Laodamia made an image of her husband, to which she paid divine honours ; but as her father Acastus interfered, and commanded her to burn the image, she herself leaped into the fire and expired.

Protesilao (*Πρωτεσιλαός*).—Protesilaus was the son of Iphiclus and Astyoche. His native place was Phylace, in Thessaly ; hence he is called Phylacides. He sailed for Troy with forty ships, according to Homer, and brought with him many Thessalian warriors. He was the first of all the Greeks who was killed by the Trojans, being the

first who landed on the Trojan shore. According to the common tradition, he was slain by Hector. Protesilaus is most celebrated in ancient story for the strong affection existing between him and his wife Laodamia. His tomb was shewn near Eleus, in the Thracian Chersonese, where a magnificent temple was erected to him.

1. **Mittit**, fr. *mitto*, 'I make to go,' 'I send.' causative form of meo, I go. The order of these first two involved lines is : *Laodamia, amans Haemonis, mittit salutem viro Haemonio et optat ire, quo mittitur [salus].* Another interpretation makes *ire = pervenire*, and understands *salutem before it*; i.e., *wishes the letter (salutem) to arrive at the place whither it is sent.* Not so good.

Optat [Gr. ὄπιττω] governs *ire*.

Salutem [fr. *salvus*]—*Salus*, a wish for one's welfare, expressed vivâ voce or in writing; here, in writing, and hence *salutem (pars pro toto)* here = *epistolam*.

2. **Haemonis-idis**, adj. fem. = *Thessalis*. Thessaly was called Haemonia, from Haemonia, one of the daughters of Deucalion, who gave her name to that district.

3. **Aulide**.—At a place of the third declension is put in the ablative. Aulis, a sea-port town of Boeotia, where the Greeks were detained by stress of weather, through the anger of Diana on account of a stag slain by the unconscious Agamemnon, who had to immolate his daughter Iphigenia to appease the offended deity.

Est fama [fr. *fari*, as φάμα fr. φημί] 'There is a rumor.'

4. **Hic...ventus**, 'Where was this wind?' i.e. which would have detained you at home with me. *Fugeres*, said reproachfully.

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5. 'Then ought the seas to have opposed thy oars.'

Freta.—*Frētum* originally meant a *sound* or *channel*; afterwards used for *the sea*.

Distinguish *frēta* and *frēta*.

Vestrīs remīs, 'the oars of your crew.' *Remis*, dative after *obsistere*.

6. **Illud...aquis.** 'That was the proper season for the waves to be boisterous.'

Sævus means 'roused to fierceness'; *ferus*, 'naturally fierce.'

7. **Dedissem.** 'I would have given;' *plura*, 'many a' or 'many.'

Mandata, [*in manus-do*, I give in charge] 'injunctions,' i.e., to take care of yourself, &c.

8. **Plurā.** 'Many things.'

9. **Raptus** [Gr. $\alpha\rho\pi\alpha\zeta\omega$.] *Hinc*, i.e., from Phylace, in Thessaly.

Præceps [*præ-caput*, head foremost] 'in precipitate haste.' *Tua vela vocaret*, 'invited your sails,' i.e., persuaded you to set off.

9. **Et qui...ventus erat.** 'And the breeze which invited thy sails, was such as the mariners desired, not I.'

10. **Nautæ**, contracted form of *navitæ*, [navis, ναῦς] dat. *com.*

11. **Aptus**, from an obsolete verb, *aπτω*, [Gr. $\alpha\pi\tau\omega$, to fit] 'suited to,' 'favorable for.'

12. **Amplexus**, 'embrace,' fr. *amplector*, am = αμπτι (cir. cum) plecti = πλέκθαι, to twine round a person.

Solvor. 'I was torn.'

14. **Vale** is a noun here.

15. **Incubuit** 'pressed upon,' i.e., blew violently. *Roreas* [Βορέας] would be the favorable wind to convey him from Thessaly to Aulis. *Abrepta* [ab rapio.]

16. **Jam**, 'Already' denotes the swiftness of the action.

17. **Juvabat**, gov. *me* understood.

19. **Ut...non poteram.** *Ut* has force of *quum*. 'When I was no longer able.'

20. **Vultus meos**, 'my longing gaze.' *Vultus*, the countenance as to features and expression, frequently meaning 'angry looks;' *facies*, the face.

22. **Et quod....erat.** 'And there was nothing but sea for me to behold.'

Pontus, [Gr. πόντος] 'the open sea.'

23. **Tenebris obortis**, abl. abs. *Tenebræ*, 'the darkness or dimness of a swoon.' *Obortis*, fr. *oborior* [Gr. ὅρνυμι, ὅρω, Eng. arise].

24. **Succiduo genu.** 'With tottering knees.'

Succiduo [sub, from under, *cado*.] *Dieor*, because in swooning her senses left her; she can therefore only speak from what her friends told her. *Genu*, Gr. γόνυ, Eng. knee.

25. **Iphiclus**, son of Phylacus, and father of Protesilaus. *Grandævus* [grande-ævum].

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Acastus. Acastus, father of Laodamia, is usually identified with Acastus, son of Pelias, king of Thessaly. He was one of the Argonauts, and subsequently drove Jason and Medea from Ioleos, after they had compassed the death of his sire. Various other exploits of this hero are enumerated by Apollodorus and others, but they possess no particular interest.

26. **Refecit**, ‘restored me.’
27. **Pium**, not *pious*, but *affectionate*.
28. **Miseræ**, dat. after *licuisse*.
29. **Pariter**, ‘as well.’
31. **Pectendos**, ‘to be arranged,’ by my tire-woman.
32. **Capillos**, [*caput*] ‘tresses.’
32. **Aurata**, [*aurum*] ‘inwoven with gold.’
33. **Ut quas**, ‘Like [the Bacchantes] whom.’

Pampinea...hasta. ‘the thyrsus, or magic wand of Bacchus, generally a spear-staff, round which vine-leaves were entwined. *Bicorniger* [bis, cornua, gero], ‘the two-horned god.’ Bacchus was frequently represented with horns.

34. **Huc illuc...eo.** ‘So do I go to and fro, whither madness impels me.’

35. Matres Phylaceides. ‘Phylaceis’ is a feminine adjective formed from ‘Phylace.’ Four towns bore this name, one in Thessaly, a second in Macedonia, a third in Epirus, and a fourth in Arcadia; of these, the first was the abode of Protesilaus and Laodamia. Hence the shade of Protesilaus is called by Statius *Phylaceis umbra*.

36. Indue...sinus. ‘Put on, Laodamia, thy royal attire.’

Laodamia, from $\lambda\acute{a}os$, $\delta\alpha\mu\acute{a}\omega$, like Protesilaus, from $\pi\rho\tilde{\omega}\tau\sigma$, $\lambda\acute{a}os$, both indicate an aristocratic or regnant class. Hyginus says Protesilaus was so called because he was the first of all the people to land.

37. Scilicet, ‘I suppose, forsooth !’ *Murice*, ‘purple ;’ properly, a shell-fish, murex, from which a purple dye was extracted. *Gerere vestes*, ‘to wear clothes.’ *Gerere bella*, ‘to wage war.’

37. Saturatas. ‘*Lana* saepe dicitur *colorem bibere vel sorbere*, quae vero plene et penitus tincta est, proprio verbo dicitur *saturari*’ R.

‘Murex,’ ‘Ostrum,’ ‘Buccina,’ ‘Conchylium,’ ‘Purpura,’ are the names of shell-fish from which the red liquor, which formed the principal ingredient of the purple dye, was obtained, and hence, each of these words, and the adjectives formed from them, are used for the dye itself.

38. Bella geret, antithetical to *geram vestes*.

Iliacis, ‘Trojan.’ Distinguish *moenia* and *murus*.

39. Comas pectar. ‘Shall I myself have my hair arranged ;’ *lit.* ‘be combed (as to) my hair.’ An elegant Græcism. Some, however, read *pectam*. *Gaiea*, ‘helmet,’ usually of leather, whereas the *cassis* is of metal-plate ; neither of them a very comfortable head-piece.

40. Novas vestes, opposed to *dura arma*, and governed by *ferat*. The balance of antitheses in this and the preceding lines is very fine.

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41. **Qua possum**, ‘as far as I can.’ *Qua*, sc. *via*. Others have *quo*, sc. *squalore*. *Squalor*, ‘neglect of personal appearance.’

42. **Tristis agam**, ‘I will pass in mourning.’

43. **Dyspari**, if not the true reading, deserves to be so, being infinitely superior to ‘*Dux Pari*.’ It is the Homeric *Δυσπαρι*, i.e., O male et infelix Pari, which occurs Il. 3. 39; 13, 769,

Δι'σπαρι, εἰδος ἀριστε γυναιμαρές ηπεροπευτά,

Dyspari Priamide, ‘Ill-fated Paris, Priam’s son !’ Both Greek vocatives fr. *Dysparis*, *idos*, and *Priamides*, *oe*, Gr. patronymic, from *Πριαμίδης-ov*. The Greek *Δύς* in composition has the force of *malum* as well as *infelix*.

Damno, dat. *incommodi*. *Formose*=*εἰδος αριστε*, Hom.

44 **Sis**, with optative force, ‘mayest thou.’

Hos-tis, hos-pes.—*Hospes* is akin to *hostis*, primarily a stranger, = a stranger who is treated as a guest.

Iners, ‘cowardly.’—*Mulus* means ‘cowardly’ as well as ‘evil.’ Paris was the guest of Menelaus just before he eloped with Helen.

45. **Aut te...tuam**. ‘Either I could have wished that thou hadst disliked the form of the Taenarian wife, or that thy own had been displeasing to her.’

Tænarum (now *Cape Matapan*), a promontory of Laconia, and the southernmost point of Peloponessus. *Tænariae*, adj. poet. for *Græce*.

Culpasse, contr. for *culpavisse*, ‘had found fault with.’ Laodamia thus reasons : If Paris had not admired Helen, he would not have loved her, would not have carried her off ; if she had not been captivated by his personal attractions (*formosus*, v. 43), she would not have eloped with him ; there would have been no war, and my husband would have been at home with me.

47. **Pro raptā.** ‘To recover your runaway wife.’

Nimium, ‘excessively—much more than she is worth.’

48. **Flebilis**, i.e. *lacrimarum causa*. So Amor. 2. 1, 32,
Raptus et Hæmoniis flebilis Hector equis.

49. **Sinistrum**, ‘inauspicious.’ Laodamia deprecates the wrath of the gods for having said *multie flebilis*, and hopes her fears may prove unfounded. The use of ‘omen sinistrum’ here is very appropriate, coming from a Greek; for, in auspices and divinations, the Romans turned the face towards the south, and so had the easterly, or fortunate, side on their left ; while the Greeks, turning to the north, had it on their right.

50. **Det**, ‘offer up.’ **Reduci...Jovi**, ‘To Jupiter who restored him in safety.’ It was customary for returning warriors to hang up their armour in the temples, and offer sacrifices for their safe return. Distinguish *reducī* [redux] and *reduci*.

52. **More...eunt.** ‘My tears flow just like the snow when heated by the sun.’

More, abl. of manner.

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53. Ilion...Simoisque. Ilion or Troy received many names from its different kings. It was called *Troja* from Tros, son of Ericthonius, and grandson of Dardanus : *Teucria* from Teucer ; *Dardania* from Dardanus ; *Ilium* or *Ilion* from Ilus. Troy comprised all that district to the north-west of Mysia, in Asia Minor, bounded on the west by the Aegean Sea, on the north by the Hellespont, on the east by the mountains which border on the valley of the Rhodius, and on the south by the Gulf of Adramyttium. The territory of Troy, properly called the Troad, is for the most part mountainous, being intersected by Mount Ida and its branches ; the largest plain is that in which the city of Troy stood. The chief rivers were the *Satnioeis* on the south, the *Rhodius* on the north, and the *Simois* and *Scamander* in the centre. These two rivers, so renowned in the legends of the Trojan war, flow from two different points in the chain of Mount Ida, and unite in the plain of Troy, through which the united stream flows north-west, and falls into the Hellespont east of the promontory of Sigeum.

Tenedos, an island off the coast of Troy. **Xanthus,** a river, and **Ida,** a mountain of Troy.

55. Nec rapere ausurus...hospes erat, ‘nor was the stranger (Paris) likely to dare to run off,’ with Helen.

56. Noverat, fr. *nosco* ; old form, *gnosco*, Eng. *know*.

57. Spectabilis, ‘an object of wonderment’ to the frugal Spartan people. **Auro,** abl. of cause.

58. ‘A prince who carried about on his person the wealth of Phrygia.’

59. **Classe virisque**, ‘army and navy.’ *Potens, supply venerat.* Per quæ, some read *per quos*, referring to viris.

60. **Quota pars.** ‘How small a part.’

61. **His**, i.e., by Paris’s brilliant display and well-appointed retinue. *Victam (esse).*

Consors Ledæa gemellis. The ‘gemelli’ are Castor and Pollux, twin sons of Leda, and brothers of Helena and Clytemnestra. ‘Consors’ is frequently applied by Ovid in an extended signification to brothers and sisters.

Ledæa, ‘daughter of Leda.’

62. **Danais**, dat. *incom.*—The Greeks were called Danai, from Danaus, son of Belus, and brother of Aegyptus, who wandered out of Egypt into Greece, and there founded Argos.

Danais nocere, ‘to work the Greeks woe.’

63. **Hectora...nescio quem**, ‘one Hector;’ lit. ‘Hector, I know not who he may be.’ Paris had been boasting in Greece of Hector’s martial prowess. This was all Laodamia knew about him, but she had fearful misgivings of some mishap befalling her husband by Hector’s hands. Her worst fears were realized, for, as we have seen above, Protesilaus fell by the bloody hand (*sanguinea manu*) of Hector.

64. **Ferrea**, ‘cruel.’

65. **Quisquis is est, si sum.** Note the sigmatismus. Euripides is charged with being fond of recurrences of the letter *s* (sigma).

The sibilation in this line would seem to indicate that the Roman ear was not very delicate in these matters.

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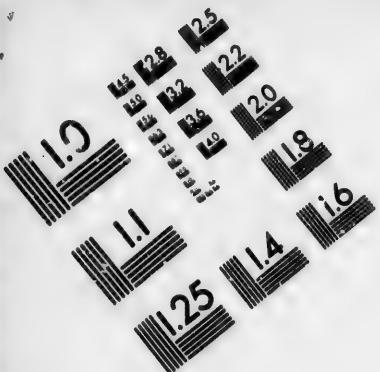
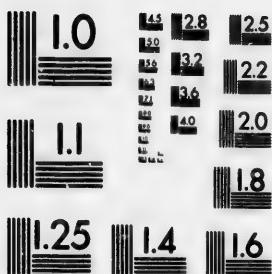
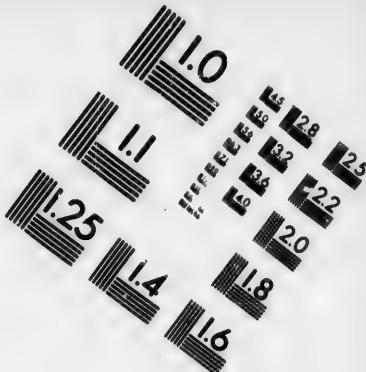


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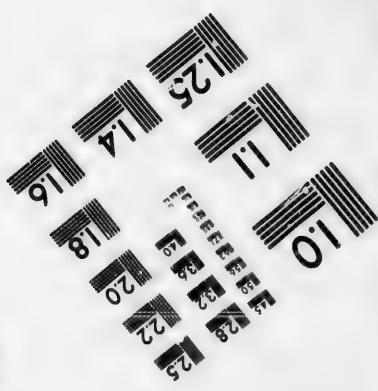


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66. **Signatum...habe.** ‘Have his name imprinted on thy mindful breast.’

67. **Vitaris,** contr. for vitaveris.

68. **Hectoras,** h. e. multos viros fortes qualis Hector R. So Sueton. Caes. I. *Caesari multos Marios inesse.* It is a very common English idiom.

69. **Facito ut dicas,** i.e., ‘Fail not to repeat.’

70. **Parcere sibi.** Laodamia intimates that if her husband perishes she will also die.

71. **Si...fas est.** ‘If it be the will of heaven.’ ‘Fas’ properly denotes divine law, while human institutions are called ‘jura.’

74. **Ut rapiat...et armis.** ‘That he may take from Paris what Paris before took from him. Let him rush on; and him, whom he conquers in the justice of his cause may he conquer, too, in arms !’

74, 75. The genuineness of these two lines has been called in question, in consequence of their being omitted in several MSS. Moreover, ‘sibi’ is startling, where we should have expected ‘illi,’ but this difficulty may be explained, by supposing that the speaker puts himself, in fancy, in the place of Menelaus.

77. **Dispar,** ‘unlike’ that of Menelaus.

77. **Vivere pugna.** ‘Pugnare’ frequently signifies ‘to struggle,’ ‘to make an effort to attain some object,’ and in this sense it is construed with the infinitive by the poets, as in the passage before us.

79. **Parcite...uni.** ‘Spare, O descendants of Dardanus, this one, I beseech you, out of foes so many.’

79. **Dardanidæ.** By a felicitous turn of the diction, Laodamia apostrophizes the Trojans as if present.

80. **Meus...sanguis,** ‘my life-blood ;’ because she was so wrapt up in him, that the continuation of her own life depended on his.

81. **Non est...viros.** ‘He is not one whom it becomes to engage with the naked sword, and to present an undaunted breast to the opposing side.’

85, 86. **Fateor** [cf. Gr. *φάσω*, *φημί*], ‘now I confess, what before I dared not say for fear of using ill-omened speech.

Volui, [akin to *βούλουσαι*] ‘I wished to call you back, and my mind was leading me to recall you. Distinguish *animus*, *anima*, and *mens*.

86. **Substitit**, ‘stood still.’ *Auspicio*, derived from *avispicere*, here simply means ‘omen ;’ lit., *augury from birds*.

87. **Foribus**, fr. *foris*, Gr. *θύρα*, Eng. *door*.

88. **Pes, pedis**, Ger. *πούς*, *ποδός*, ‘Your foot gave an ill-omen by stumbling on the threshold,’ which among the ancients was considered unlucky. *Offenso limine*, abl. abs.; iit., ‘the threshold having been struck by it.’ No omen was considered more fatal than to stumble over the threshold when setting forth upon a journey, or going in and out upon serious business. For this reason a bride was always carried over the threshold, both when she left the house of her parents and when she entered that of her husband.

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91. **Ne sis animosus.** ‘Be not too forward,’ ‘too rash.’ ‘Animosus’ signifies, properly, ‘full of spirit,’ and therefore, ‘brave,’ ‘intrepid ;’ so Ov. T. 4. 6, 3.

92. **Fac...eat.** ‘Cause all these apprehensions of mine to vanish in the winds.’

94. **Danaum,** Gen. plur.

Troada. ‘Troas,’ adj. gen. Troādis, ‘Trojan.’

96. **Di faciant.. velis !** ‘May the gods grant that thou mayest not desire to be *thus* courageous !’

97. **Mille,** used indefinitely. The exact number given by Homer is 1186.

98. **Fatigatas,** i.e., remis aliorum.

100. If we read ‘properas,’ the meaning will be, ‘the land to which you are hastening is not your native land.’ If ‘properes,’ ‘you have no native land to which you can hasten.’ The latter sense is manifestly quite inapplicable here.

101. **Cum venies.** ‘When thou art returning;’ *lit.* ‘when thou shalt be returning.’

102. **Siste.** ‘Set,’ thy foot.

103. **Phœbus.** The *Bright* or *Pure*, an epithet of Apollo. Greek *Φοῖβος*.

Seu extat. ‘Whether he is visible.’

104. **Dolor.** ‘An object of care.’

105. **Quarum...habet.** ‘Whose neck the arm placed beneath supports.’

107. **Aucupor...somnos.** ‘Aucupor,’ properly, ‘to watch eagerly,’ as a bird-catcher for his prey—and hence, ‘to seize eagerly.’

Somnos. ‘Dreams.’

108. **Veris.** ‘Real ones.’

111. **Simulacra.** ‘I pay homage to the visions of the night,’ i.e., I offer sacrifices in order to propitiate the nocturnal deities by whom these ill-omened dreams (described in the preceding couplet) were sent, and so to avert the evil they threaten.

112. **Thessalis.** Gen. Thessalīdis ; adj. fem. ‘Thessalian.’

Fumo meo. ‘Smoke of my incense.’

113. **Qua sparsa...mero.** ‘Sprinkled with which, the flame burns bright, as it is wont to blaze up, when wine is poured upon it.’

126. Distinguish *paratis* and *paritis*.

126—128. Three ablatives absolute occur in these lines.

Pelago. Gr. *πέλαγος*. This same sea now bears the name of ‘The Archipelago.’

129. **Suam.** Referring to the legend that the walls of Troy were the work of Neptune and Apollo.

Suam, because Neptune built Troy’s walls.

130. **Ruitis, ruo,** Eng. *rush* **Redite, redeo** ; fr. *re* and *eo*, with an epenthetic *d*.

131. **Vetantes.**—An elegant reading is *tonantes*.

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132. **Subiti casus**, gen. sing., not nom. pl. Translate : 'This remarkable (*ista*) delay (of your sailing) is not (the result) of unforeseen chance (but the work) of the deity,' i.e., of Neptune.

133. **Adultera**. --Helen.

134. **Inachiae rates**. Inachus, the tutelary god of the stream which bore the same name, and his son Phoroneus, were the personages to whom the inhabitants of Argolis considered themselves indebted for a knowledge of the useful arts and the establishment of social order. Hence Inachius became equivalent to Argivus and so to Graecus. The patronymic Inachides is applied by Ovid both to Epaphus whom Io daughter of Inachus bore to Jupiter, and also to a more remote descendant, the hero Perseus, son of Jupiter and Danaë.

135. The common reading is 'sed qui egō revoco', which seems corrupt, since 'the poets of the golden age shorten or elide the final *o* of *ego*, never make it long.'

137. **Troasin**. 'The Trojan ladies.' Heinsius, offended by what appeared to him a solecism, conjectures 'Troasin' the Greek dative plural. Such forms were undoubtedly used by the Latin poets, for we find 'Dryasin' and 'Hama-dryasin' in Propertius, and 'Arcasin' is recognised by Martianus Capella. See 'Various Readings.'

143. **Producet**. 'She will detain.'

Reverti. 'To return.'

144. **Referas...Jovi**. 'Take care and bring back these arms for Jupiter.'

149. **Nos**, i.e., 'We, Grecian wives, who are so far from our husbands.'

149. **Nos anxius...timor**. 'Anxious apprehensions compel us to fancy everything to be done that can happen.'

151. **Diverso in orbe**. 'In a distant region.'

152. **Quae...tuos**. 'I have a waxen image which recalls thy features.'

153. **Illi**. 'To it.'

155. She imagines some mysterious connection or sympathy to exist between Protesilaus and this waxen image.

157. **Hanc specto**. 'At this do I look.'

158. **Et...queror**. 'And, as if it could utter words in answer, do I complain.'

160. **Animi**. 'Of affection.'

161. **Perque...cuput**. 'And by that hand, which mayest thou with thyself restore to me, that I may behold it white, with its hoary locks'

164. **Sive...quod heu timeo...eris**. 'Whether — which alas I dread, or whether thou shalt be surviving.' A beautiful example of *aposiopesis*, after the first *sive*.

VARIOUS READINGS.

'Aemonis Aemonio' L. 4. Nine MSS. 'A me.' 7. One MS. 'plura meo.' 8. Many MSS. 'multa tibi,' and so L. 13. 'mandatis.' Ib. 'relinquit' B. 14. 'potui' L; others 'volui.' 15. 'abrepta;' 'erepta;' 'afflata.' 23.

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'tenebrisque' L. 26. 'membra refecit.' 29. 'Utque
 animus rediit.' 35. 'Phylleides' B, the conj. of H;
 'Phylaides.' 39. 'pectam.' 38, 39, 40. 'gerat,' 'pre-
 matur,' 'ferat,' and so B. 41. 'Quo possum' L. 43.
 'Dyspari,' 'Dispari;' all the rest have 'Dux Pari,' and so
 B and L. 49. 'omen revocate.' 51. 'quoties subiit.' 53.
 'Ida.' 59. H. conj. 'per quos.' 60. 'quotacunque,'
 'quotaquaeque,' and so B, 'quotaquamque.' 65. 'si
 quis is est.' Ib. 'tibi cura.' 69. One MS. 'facito dicas,'
 and so B. 74, 75. These two lines are wanting in some
 MSS. 83. 'Fortis ille potest multo qui pugnat amore,'
 'cui pugnat;' H. conj. 'quum pugnat amore,' and so B.
 86. 'Sed stetit,' or 'Sed stetit auspiciis lingua retenta
 malis.' 89. 'Ut vidi, gemui;' 'Et vidi et gemui;' H conj.
 'Ut vidi, ut gemui,' and so B. 90. 'recursuri.' 94.
 'tanget,' 'tangit.' 100. 'properes' B. 111. 'Excitor e
 somno.' 113. 'Tura damus lacrimasque super quae sparsa
 relucet.' 'Tura damus lacrimamque super qui ora relucet.'
 'quaesa relucet' 'quis ora relucet.' 114. 'a fuso;' others
 'effuso.' 116. 'tristitia solvar.' 119. H conj. 'juvarit.'
 120. 'rapies.' 121. 'narrantis;' one 'narranti.' 122.
 'linguae.' Ib. 'retenta mora' B. 131. 'audite sonantes,'
 'tonantes.' 135. 'Sed quid ego revoco haec?' 'Omen
 revocantis abesto,' and so B and L; or 'Sed quid ego haec
 revoco?' 'Omen revocantis abesto.' 137. One MS. has
 'Troas;' all the rest have 'Troadas;' Salmasius and H
 conj. 'Troasin,' and so B. 144. 'face' B. 148. 'pectoris'
 B. 151. 'geris,' 'geras.' 154. 'illa tuos.' 165. 'claud-
 atur.' 166. Almost all MSS. 'Sit—sit,' and so L; one
 has 'Si—si.'

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VOCABULARY.

EXPLANATIONS OF ABBREVIATIONS, &c.

<i>cf</i>	compare.	<i>sing</i>	singular.
<i>v. a</i>	verb active.	<i>pl. or plur.</i>	plural.
<i>v. p</i>	" passive.	<i>adj</i>	adjective.
<i>v. n</i>	" neuter.	<i>comp. adj.</i>	adjective in the comparative degree.
<i>v. ir</i>	" irregular.	<i>subst.</i>	substantive.
<i>v. dep</i>	" deponent.	<i>sup. adj.</i>	adjective in the superlative degree.
<i>v. imp</i>	" impersonal.	<i>num. adj.</i>	numeral adjective.
<i>intens.</i>	intensive.	<i>pro</i>	pronoun.
<i>s.</i>	substantive.	<i>part.</i>	participle.
<i>ind.</i>	indeclinable.	<i>prep.</i>	preposition.
<i>m.</i>	masculine.	<i>conj.</i>	conjunction.
<i>f.</i>	feminine.	<i>adv.</i>	adverb.
<i>fr.</i>	from.	<i>etc.</i>	et cetera.
<i>n.</i>	neuter.		
<i>c.</i>	common.		

The figures after the verb show to what conjugation the verb belongs; as 2. *v. a.* VERB ACTIVE of the SECOND conjugation. The *genitives* of *nouns* and the *infinitives* and *perfect tenses* of verbs are given.

N.B. The meanings of the words given are those appropriate to the TEXT, and not always the usual and most general significations.

A. See ab.

Ab. (ā), prep. gov. abl.: 1. *From, away from.* — 2. *From, down from.* — 3. In time: *After.* — 4. *From, on account of, in consequence of.* — 5. To denote the agent: *By, by means of* [akin to Gr. $\alpha'\pi\acute{o}$].

Ab-ēo, īvi or īi, ītum, īre, v. n. [āb, īo]. *To go away or depart.*

Ab-sum, fūi, esse, v. n. [āb. 'away from ;' sum, 'to be'].

1. *To be away from a place or person ; to be absent or distant.* — 2. *To be wanting, to be free from.*

Abies, ētis, f. *A pine tree ; a fir.*

Abreptus, a, um, part. *from abripio.*

Abripiō, pui, eptum, 3 v. a. [ab, 'from ;' rapiō, 'to

snatch']. *To drag away, to hurry away.*

Acastus, i, m. Son of Pelias, King of Thessaly, husband of Astydamia, and father of Laodamia.

Ac-cipio, cēpi, ceptum, cipere. 3. v. a. [for ad-cāpio.]
1. *To take, receive.*—2.
To perceive, hear, learn.—
Pass.: ac-cipior, ceptus sum, cipi.

Ādōro, āvi, ātum. 1. v. a.
To speak to, entreat, adore.
Ācūtus, a, um, adj. [ācūo, 'to sharpen']. *Sharp, pointed, clear.*

Ad, prep. gov. acc. *To, towards.*

Addo, dīdi, dītum, ēre. 3. v.
a. *To add.*

Ademptus, a, um, P. perf. pass. of ādīmo.

Adfundō, fūdi, fūsum. 3. v. a.
To pour to or upon.

Adfūsus, a, um, part of ad-fundo.

Ad-īmo, īmi, emptum, im- ēre, 3. v. a. [for ād-ēmo; fr. ād, 'to'; īmo, 'to take']. *To take away from another; to deprive another of.*—Pass. : ād-īmor, emptus, sum, īmi.

Admitto, mīsi, missum, 3. v. a. *To admit.*

Ādvēho, xi, ctum. 3. v. a. *To bring to.*

Adver-sus, sa, sum, adj. [fr. advert-o, 'to turn

towards']. *Opposite, adverse.*

Adultēra, ae, f. *An adulteress.*

Āequ-or, öris, n. [æqu-o, 'to make level']. 1. *The smooth surface of the sea.*—2. (Sometimes plur.): *The sea.*

Āequōrēus, a, um, adj. *Of the sea* [æquor, 'the sea'].

ĀE-tas, tātis. f. [fr. æv-um, 'life, age']. *Time, or season, of life; age.*

Āgo, īgi, actum, āgēre, 3. v. a. 1. *To drive.*—2. *To chase, pursue.*—3. *To effect, do.*—4. *To plead.*—5. *To enjoy.*—6. *Of thanks: to return.*—7. *Of feasts: to keep.* Res agendae = business.—Pass.; āgor, actus, sum, īgi.

Ah, interj. *Ah! Alas!*
Alb-ēo, no perf. nor sup., ēre, 2. v. n. [alb-us, 'white']. *To be white.*

Al-īus, īa, īud (Gen. īlius; Dat. īlii), adj. *Another, other* [akin to Gr. αλλος].

Al-tus, ta, tum, adj. [āl-o, 'to nourish']. (a) *High, lofty.* As Subst : altum, i, n. *A lofty place or spot.*—(b) *Aloft, on high.*—*Deep.* Comp. : alt-ior.

Amica, ae, f. *A female friend, a mistress* [amo, 'to love'].

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- n adul-
- æqu-o,
1. The
the sea.
plur.):
- dj. Of
the sea'].
ev-um,
or sea-
- re, 3. v.
—2. To
To ef-
lead.—
thanks:
feasts:
endae=
gor, ac-
- las!
r sup.,
alb-us,
white.
- ālius ;
Inother,
r. αλ-
- j. [āl-o,
(a) High,
altum,
or spot.
high.—
lt-ior.
female
s [amo,
- Am-o, āvi, ātum, āre, 1. v.
a. *To love.* Si quis amas
= *If you love, or take a
pleasure in.*
- Ām-or, ūris, m [am-o, 'to
love']. 1. *Love.* —2. *A be-
loved object, a love.*
- Amplexus, ūs, m. [amplec-
tor, 'to twine around'].
*An encircling, an embrace,
caress.*
- An, conj. [prob. a primitive
word]. 1. Introducing the
second half of a disjunc-
tive sentence: *Or* :—an
. . . an, whether . . or.—
2. *Whether or not.* —3.
With utrum to be supplied
in first clause: (*Whether*)
or.
- Andromächē, ēs, f. *The
wife of Hector.*
- Anímōsus, a, um, adj. [ani-
mus, 'courage']. *Cour-
ageous, bold, spirited.*
- An-imus, īmi, m. 1. *The ra-
tional soul in man; mind.*
—2. *Disposition, character.*
—3. *Courage, heart, spirit*
[akin to Gr. ἄνεμος, 'a
stream of air'].
- An-nus, ni, m.: *A year* [akin
to Gr. εν-νος = εν-ιαν-
τος, 'a year'].
- Ante, adv. and prep.: 1.
Adv.: (a) *Before, in front.*
—(b) *In time:* (a) *First.* —
(b) *Before, previously.* —
2. Prep. gov. acc. *Before,
in front of.* [Gr. ἀντί.]
- Antenor, ūris, m. *A noble
Trojan.*
- Ānus, ūs, f. *An old woman.*
- Anxius, a, um, adj. [ango,
'to bind']. *Anxious, so-
licitous, uneasy.*
- Apertus, a, um, adj. [ăpērio,
'to open']. *Open, clear.*
- Appello, āvi, ātum, 1 v. n.
and a. *To approach, ac-
cost, name, call.*
- Appōno, pōsūi, pōsītum, 3.
v. a. *To place near, unite.*
- Appōsītus, a, um, part. of
appono.
- Apte, ad. *Closely, fitly, suit-
ably.*
- Ap-tus, ta, tum, adj. [ob-sol.
ăp-io, 'to lay hold of'].
With Inf. : *Suited, adapt-
ed; ready, of a sword.*
- Aqu-a, æ, f.; 1. *Water.* —
2. *The water, the waters.*
- Ar-a (old form ās-a), æ, f.
An altar.
- Arbitrium, ii, n [arbiter, 'a
master']. *Will, pleasure.*
- Arbos, or, arbor, ūris, f. *A
tree.*
- Ardēo, arsi, arsum, 2.v. n
To burn or be inflamed
- Arēna, æ, f. [ārēo, 'to be
dry']. *Sand.*
- Aridus, a, um, adj. [ārēo,
'to be dry']. *Dry.*
- Arista, a. f. *The top, awn,
or beard of an ear of grain.*
- Ar-ma, mōrum, n. plur.
Arms, weapons [akin to
ἀρ-ω, 'to adapt'].

- Armentum-i, n, [ăro, 'to plough']. *Cattle, a drove, a herd.*
- Aro, āvi, ātum, 1. v. a. *To plough* ($\alpha\rho\omega$).
- Ar-s, tis, f. 1. *Art, skill.*
2. *Science, knowledge.*—3. *Stratagem, device, artifice.*
—4. *Business* [akin to $\alpha\rho\omega$, 'to join'].
- A-spicio, spexi, spectum, spicere, 3. v. a. : [fr. ād, spēcio]. *To look on or upon; to behold, see.*
- Assiduus, a, um, adj. [asideo, 'to be continually somewhere']. *Continual, perpetual.*
- At, conj. *But* [akin to Gr. $\alpha\tau\text{-}\alpha\rho$, 'but'].
- Atrides, æ, m. *A male descendant of Atreus.*
- Attonitus, a, um, adj. [at-tōno, 'to thunder at']. *Inspired, frantic.*
- Attingo, tigi, tactum, 3. v. a. [ad. : tango, 'to touch']. *To touch against, attain to, arrive at.*
- Aucūpor, ātus, 1. v. dep. a. [aueps-cūpis, 'a bird-catcher']. *To go fowling, chase, pursue.*
- Audio, īvi, ītum, 4. v. a. *To hear.*
- Aufero, abstūli, ablatum, auferre, v. a. [ab. : fero, 'to bear']. *To carry off, or away, to snatch away.*
- Aulis, īdis or is, f. *A sea-*
- port town in Bœotia, from which the Grecian fleet set sail for Troy.
- Aura, æ, f. *The air, a breeze.*
- Aurātus, a, um, adj. [aurum, 'gold']. *Gilded, gilt, adorned with gold.*
- Auspiciūm, ii, n. [auspex]. *An omen from birds, auspices.*
- Aut, conj. : *Or* :—aut.. aut, either .. or.
- Auxilium, i, n. [augeo, 'to increase']. *Aid, help.*
- Barbārus, a, um, adj. *Foreign, strange, barbarous.*
- Bellum, li, n. [old form dū-ellum; fr. dū-o, 'two']. *War, warfare.*
- Běně, adv. *Well.*
- Bicorniger, ēri [bis, 'twice,' cornu, 'a horn,' gero, 'to bear']. *Two-horned.*
- Blanditia, æ, f. [blandus, 'flattering']. *A caressing, fondling.*
- Blandus, a, um, adj. *Charming, soft.*
- Bōnus, a, um, adj. *Good pious.* Comp. : měllor.
- Börēas, æ. m. *The north wind, the north.*
- Bos, bōvis (Plur. bōves, bōum), comm. gen. *A cow or ox;*—Plur. : *Cattle* [akin to Greek *Βοῦς*].
- Brāchium, ii, n. *An arm* [akin to *Βραχιών*].
- Cădo, cěcīdi, cāsum, cădere, 3. v. n. *To fall.*

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 cādēre,
 Caedo, cěcīdi, caesum, 3. v.
 a. *To cut, to slaughter,*
vanquish, slay.
 Caelebs, ībis. *Unmarried,*
single.
 Caerūlus, a, um, adj. [cae-
 sius, 'bluish gray']. *Dark*
blue, azure.
 Cāneo, ui, 2. v. n. *To be*
gray or hoary.
 Cānis, is, c. *A dog.*
 Cāno, cěčini, cantum, cān-
 ēre, 3. v. n. and a. : 1.
 Neut.: *To sing; 2. Act.:*
To celebrate, or praise, in
song.
 Cānus, a, um, adj. *Gray,*
hoary, white.
 Cāp-illus, illi, m. *The hair*
of the head[akin to cap-ut,
 Gr. κεφ-ἀλή].
 Cāp̄io, cēpi, captum, cāp̄ere.
 3. v. a.: *To take, to cap-*
ture, to receive, contain.
 Pass.: cāpior, captus sum
 cāpi.
 Cāput, itis, n. [κεφαλή, cf.
 Ger. Kopf]. *The head.*
 Cār-ēo, ūi, itum, ēre, 2. v.
 n. With Abl. 1. *To be*
without, not to have, to fail
of.—2. *To be deprived of,*
to want [akin κειρ-ω,
'to shear'.]
 Cārīna, æ, f. *The keel of a*
ship, a ship, vessel.
 Car-men, mīnis, n. 1. *A*
poem, poetry.—2. *A song*
or strain.
 Cā-rus, ra, rum, adj. *Be-*
loved, dear. Comp.: cār-
 īor: Sup.: cār-issimus.
 Cā-sa, sæ, f. *A hut, cottage,*
cabin, etc.
 Castus, ta, tum, adj. *Chaste,*
pure [akin to Gr. καθ-
 αρός, 'pure'].
 Cāsus, us, m. [cādo, 'to
 fall']. *A falling, accident,*
chance.
 Cātūlus, i, m. *A hound, dog.*
 Causa, æ, f. *A cause, a*
reason, origin.
 Caute, adv. [cautus, 'cau-
 tious']. *Cautiously, care-
 fully.*
 Cēlēber, bris, bre, adj. *Cele-
 brated.*
 Celer, ēris, ēre, adj. [cello,
 'to urge on']. *Swift, ra-
 pid, quick.*
 Cēra, æ, f. 1. *Wax.*—2. *A*
waxen image, of ancestors
[akin to κηρ-ός].
 Cērātus, a, um, part. of
 cēro.
 Cēro, āvi, ātum, 1. v. a.
 [cēra, 'wax']. *To smear*
with wax.
 Certe, adv. [cerno, 'to sep-
 arate']. *Surely, certainly.*
 Certus, a, um, adj. [cerno,
 'to decide']. *Sure, cer-
 tain.*
 Cītus, a, um, adj. *Quick,*
swift, rapid [cieo, 'to
 move'].
 Clāmo, āvi, ātum, l.v.n. *To*
call, complain (ναλέω).
 Classis, is, f. *A fleet.*

Clau-do, si, sum, dĕre, 3. v.

a. *To shut, to shut up, shut in, enclose.*—Pass. : clau-dor, sus sum, di[akin to *κλει-ω*, ‘to shut’].

Clypēus, i, m. [*καλύπτω*, ‘to cover’]. *A shield.*

Cito, adv. (*citus*). *Quickly, soon.*

Citus, a, um, adj. [*cīeo*, ‘to put in motion’]. *Swift, rapid, quick.*

[**Coepio**], coepi, coeptum, 3. v. a. *To begin.*

Co-gnosco, gnōvi, gnītum. gnoscere, 3. v. a. [co (= cum), gnosco = nosco]. *To become well acquainted with:* in Perf. tenses. *to have knowledge of, to know.* Pass. : co-gnoscor, gnītus sum, gnosci.

Cr̄go, cōēgi, cōactum, cō-gēre, 3. v. a. [contr. fr. cō-āgo; fr. co (=cum), ‘together;’ āgo, ‘to drive’]. *To compel, force, constrain.*

Collum, i, n. *The neck.*

Cōma, æ, f. *The hair* (*κόμη*). Cōm-e-s, cōmitis, comm. gen.

[fr. com. (=cum, ‘together;’ ēo, ‘to go’)]. 1. *A companion.*—2. *An attendant on a person.*

Compērio, peri, pertum, 4. v. a. [pario, ‘to bring forth’]. *To find out, to learn.*

Compōno, pōsūi, pōsitum,

3. v. a. *To put together, compose, quiet.*

Compōsitus, a, um, part. from compōno.

Concurro, curri, cursum, 3. v. n. *To run together, to engage.*

Conjūgium, ii, n. [conjūgo, ‘to join’]. *Union, wedlock.*

Conjux, ūgis, comm. gen. [for conjug-s]. 1. Of men: *A husband.*—2. Of women: *A wife, spouse.*—3. Of birds: *A mate.*

Consēro, sēvi, sītum, 3. *To plant.*

Con-sisto, stīti, stītum, sistēre, 3. v. n. [con (=cum), insistō]. *To place one’s self, to take up one’s abode.*

Consītus, a, um, part. of consēro.

Consors, rtis, adj. [con-sors]. *Sharing.* As Subst. partner.

Con-spīcio, spexi, spectum, 3. v. a. *To see, behold, observe.*

Conspīcūs, a, um, adj. [conspīcio]. *Conspicuous, distinguished.*

Consto, stīti, stātum, 1. v. n. *To stand still, to agree, to be manifest.*

Consūlo, ūi, tum, ēre, 3. v. n. and a. *To take counsel or measures; to consult.*

Contentus, a, um, adj. [conteo, ‘to hold together’]. *Content.*

- Convēnīo, vēni, ventum. 4.
To come together, to agree with, to please.
- Cornīger, ēra, ērum, adj. [cornu, 'a horn,' gero, 'to carry']. *Horned.*
- Cor, cordis, n. *The heart.*
- Corp-us, ḫris, n. *A body.*
- Cortex-īcis, m. and f. *The bark of the cork tree, cork.*
- Crēdo, dīdi, dītum, 3. v. n. and a.: Act. With Objective clause: *To believe, or suppose, that;* Pass.: crē-dor, dītus, sum, di.
- Crēdūlus, a, um, adj. [crēdo, 'to believe']. *Believing, confiding, relying on.*
- Crēo, āvi, ātum, 1. v. a. *To bring forth, produce.*
- Cresco, crēvi, crētum, ēre, 3. v. n. [creo]. *To increase.*
- Crī-men, mīnis, n. [probably akin to cerno]. 1. *A charge, accusation.* — 2. *A crime, fault, offence.*
- Crūentus, a, um, adj. [crūor, 'blood']. *Bloody, cruel.*
- Culpa, æ, f. [cf. scelus]. *A fault.*
- Culpo, āvi, ātum, 1. v. a. [culpa, 'a fault']. *To find fault with, blame.*
- Cul-tus, tūs, m. [for coltus; fr. cōl-o, 'to cultivate']. *A cultivating; cultivation, tillage, dress.*
- Cum, conj. i. q. quum. *When.*
- Cum. prep. gov. abl. *With,* together with. [Gr. ξύν, σύν].
- Cūpidus, a, um, adj. [cupio, 'to desire']. *Desirous of, eager for.*
- Cūpio, īvi or ii, ītum, 3. v. a. *To desire, long for.*
- Cur, adv. [contr. fr. qua re, or cui rei]. *Why, wherefore.*
- Curro, cūcurri, cursum, cur-rēre, 3. v. n. 1. *To run.* 2. Of streams: *To run, flow.*
- Cursus, us, m. [curro, 'to run']. *Running, journey, march, voyage.*
- Dam-num, ni. n. *Hurt, harm, damage, injury, loss* [akin Gr. δαμ-άω, 'to tame'].
- Dānāi, ḫrum, m. plur. *The Greeks.*
- Dardānīdes, æ, m. Descendant of Dardanus, in the plur. *Trojans.*
- Dē, prep. gov. abl.: 1. *From, away from.* — 2. *From, down from.* — 3. *From, or out of: From, by, by means of.*
- Dēbēo, ui, ītum, 2. v. a. [de-habeo, 'to have']. *To have from, to owe.*
- Dēcens, ntis, adj. [dēcet, 'it becomes']. *Comely, graceful.*
- Dēcet, ūit, 2. v. n. and a. *Is becoming or proper, becomes, suits.*
- Dēfendo, di sum, ēre. 3. v. a. *To defend.*

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Dēfensus, a, um, part. from
defendo.

Dēficio, fēci, fectum, ēre, 3.
v. n. To fail.

Dēiphōbus, i, m. A son of
Priam.

Dēmergo, mersi, mersum,
3. v. a. [de; mergo, 'to
plunge']. To plunge down
into, overwhelm in.

Dēni-que, adv. [fr. dēin,
'then'; quē, 'and']. 1.
At length, at last.—2. In
a word, in short, briefly.

Depereo, ii, 4. v. n. To
perish, be lost.

Dērīgesco, gūi, 3. v. inch. n.
To become wholly stiff, or
rigid.

Dē-sēro, sērūi, sertum, sēr-
ēre, 3. v. a. [dē, sēro]. To
forsake, abandon, desert.—
Pass. : dē-sēror, sertus
sum, sēri.

Designo, āvi, ātum, 1. v. a.
To mark out.

Despic̄io, spexi, spectum, 3.
v. ā. To look down.

Dēstītūo, ūi, ūtum, 3. v. a.
[statuo, 'to place']. To
set down, forsake, desert.

Dētīnēo, ūi, entum, 2. v. a.
[de; teneo, 'to hold']. To
hold back, detain.

Dēus. i (Nom. plur. dī), m.
A god, deity [akin to Gr.
θεός].

Dico, dixi, dictum, dicēre,
3. v. a. 1. To say.—2.

To tell of, declare, men-
tion, etc.—3. To speak,
utter. Pass. : dicor, dic-
tus sum, dici [skin to Gr.
δειχ-νυμι].

Dīes, īi, m. (in sing. some-
times f.) A day, time.

Diffūsus, a, um, adj. [diffan-
do, 'to scatter']. Dishe-
velled.

Dig-nus. na, num, adj. With
Abi.: Worthy or deserving
of [akin to dic-o].

Dīmissus, a, um, part. of
dimitto.

Dīmitto, mīsi, missum, 3.
v. a. To send apart, se-
parate, dismiss.

Di-rus, ra, rum, adj. Fearful,
terrible, dire, appalling
[prob. akin to δει-δω,
'to fear '].

Dis-cēdo, cessi, cessum, cēd-
ēre, 3. v. n. [dis cēdo].
To go away, depart.

Dispar, āris, adj. Unlike,
different.

Displīceo, ūi, ūtum, 2. v. n.
[dis ; placeo, 'to please'].
To displease.

Dissimūlo, āvi, ātum, 1. v. a.
[dissimilis, 'unlike']. To
dissemble, disguise, keep
secret, disown.

Distinctus, a, um, part. of
distinguō.

Distingūo, nxi, nctum, 3. v.
a. To separate, decorate,
adorn.

Diver-sus, sa, sum, adj. [dī-

men-
speak,
r, dic-
to Gr.

some-
me.
diffan-
Dishe-

With
erving

rt. of

m, 3.
rt, se-

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, cēd-
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nlike,

v. n.
ase'].

.v.a.
. To
keep

t. of

3.v.
rate,

[dī-

- vert-o].** 1. *Turned away.*
—2. *Different, diverse.*
- Diu**, adv. [old abl. form of dies, 'a day']. *For a long time, long.*
- Do**, dēdi, dātum, dāre. 1. v. a. : 1. *To give in the widest acceptation of the term.*—2. *To allot, assign.*
—3. *To supply, furnish.*—4. *Of a sound; To give forth.*—5. *Of a favour, etc. To grant, concede* [akin to Gr. δι'-δω-μι].
- Dōlēo**, ūi, ītum, 2. v. n. *To grieve, sorrow, mourn.*
- Dōlor**, ūris, [doleo, 'to grieve']. *Grief, sorrow.*
- Dōmina**, ū, f. *Lady, mistress.*
- Dōmus**, i and ūs, f. *A dwelling, abode, house, home* [δόμος].
- Dō-num**, ni, n. 1. *A gift, present.*—2. *A gift, or offering, to the gods.*
- Dōs**, dōtis, f. *A marriage portion, dowry.*
- Dulc-is**, e, adj. *Sweet, delightful* [usually referred to γλυκύς].
- Dum**, conj. [akin to diu]. *While, whilst, as long as, until.*
- Dūo**, ū, o, num. adj. plur. *Two.*—As Subst. : *Two persons* [δύο].
- Dūrus**, a, um, adj. *Hard, firm, harsh, stern, difficult.*
- Dyspāris**, ūdos, m. *Ill-fated Paris.*
- Editus**, a, um, part. of ēdo. **Edo**, dēdi, dītum, 3. v. a. [e—do, 'to give']. *To give forth, in pass. to be sprung or descended from.*
- Edo**, ēdēdi, ēdītum, ēre. *To give forth, to declare.*
- Ego**, Gen. mēi (plur. nos), pers. pron. *I.*
- En** interj. *Lo! behold! see!*
- Enim**, conj. *For.*
- Eo**, īvi, or ūi, ītum, īre, v. n. : 1. *To go.*—2. Impers. Pass. : itur, *It is gone by one; i. e. one, etc., goes*; [Gr. ένεραι, 'to go'].
- Epistōla**, ū, f. *A letter.*
- Ergo**, adv. [akin to vergo, 'to bend']. *Therefore.*
- Erō**, ūi, ūtum, 3. v. a. *To cast forth, stir up, plough up.*
- Et**, conj. : 1. *And, also, too.*
—2. *Even* [Gr. ἔτι].
- Ex(ē)**, prep. gov. abl. *From, away from. Of, out of.* [ἔξ].
- Ex-cipio**, cēpi, ceptum, ēre. *To take out, accept.* [From ex, and cāpio.]
- Ex-cūtio**, cussi, cussum, cūtēre, 3. v. a. [forex-quātio].
1. *To shake out or from,*
—2. *To shake off, drive away.*
- Exemplum**, i, n. *An example, a precedent.*
- Exēo**, ūi, ītum, 4. v. n. and a. *To go out, or forth.*
- Exsanguis-e**, adj. [ex-san-

- guis, 'blood']. *Bloodless, pale, wan.*
- E**xsto, are, v. a. *To stand out, to be visible, appear.*
- E**xternus, a, um, adj. [exter, 'outward']. *Foreign, strange.*
- E**xūo, ūi, ūtum, 3. v. a. *To draw off, put off.*
- F**ācies, ēi, f. [facio]. *Face, form, aspect.*
- F**āclo, fēci, factum, ēre, 3.v. a. *To make, to give.* In pass. : fio, fiēri, factus sum. *To be made, to become.*
- F**actum, i. n. [facio]. *A work, deed.*
- F**agīnēus, a, um, adj. [fā-gus, 'a beech']. *Of beech, beechen.*
- F**āgus, i, f. [$\phi\eta\gamma\circ\varsigma$]. *A beech tree.*
- F**allo, fēfelli, falsum, ēre, 3. v. a. *To deceive, conceal.* Pass. : fallor, falsus sum [$\sigma\varphi\lambda\lambda\omega$].
- F**falsus, a, um, part. [of fallo]. *False.*
- F**alx, falcis, f. *A pruning hook.*
- F**āma, æ, f. *Fame, reputation, renown* [$\phi\eta\mu\eta$].
- F**āmūla, æ, f. *A maid-servant, handmaid.*
- F**as, indecl. n. [fari, 'to speak']. *Divine law, right, proper, permitted.*
- F**āteor, fassus sum, ēri, 2. v. dep. [fari, $\phi\acute{a}\omega$]. *To confess.*
- F**ātigo, āvi, ātum, 1. v. a. *To weary.*
- F**ā-tum, ti, n. [f (a)-or, 'to speak']. 1. *Destiny, fate.* —2. Plur. : Personified : *The Fates; the goddesses of destiny.*
- F**aunus, i, m. [fāvēo, 'to favour']. *The tutelary deity of agriculture, cattle and shepherds.*
- F**ax, fācis, f. *A torch, flame.*
- F**ecundus, a, um [feo, 'to produce']. *Fertile, abounding in, full of.*
- F**ēlix, līcis, adj. [fē-o, 'to produce']. *Happy, fortunate, prosperous.*
- F**ēmīnēus, a, um, adj. [fē-mīna. 'a woman']. *Of a woman, female.*
- F**ero, tūli, lātum, ferre, v. irreg. : *To bear, carry, obtain, endure, it is said, they say* [akin to $\phi\acute{e}\rho\omega$].
- F**erreus, a, um, adj. [ferrum, 'iron']. *Of iron, cruel.*
- F**errum, i, n. *Iron, a sword.*
- F**ertur, pres. ind. pass. of fēro = *is said.*
- F**ér-us, a, um, adj. : 1. Of animals : *Wild.* — As Subst. : (a) fērus, i. m. *A wild animal;* (b) fēr-a, æ, f. *A wild beast.* —2. *Cruel, fierce, savage* [akin to $\theta\eta\rho$, in Æolic dialect $\phi\eta\rho$, 'a wild animal'].
- F**id-es ēi, f. [fid-o, 'to

- trust']. *Trust, faith, belief. A given promise, a pledge.*
- Fio, flēri. See facio.
- Flam-ma, mæ, f. *A flame* [fr. flag-ro, 'to burn or blaze'; akin to Gr. φλέγω, 'to burn'].
- Flāvō-ēre, v. n. [Flāvus, 'golden yellow']. *To be golden yellow.*
- Flēbilis, e, adj. [fleo, 'to weep']. *To be wept over, bewailed, lamented.*
- Flēo, flēvi, flētum, flēre, 2. v. n. and a. *To weep, shed tears, to weep for* [akin to φλέω, 'to gush or overflow'].
- Fluc-tus, tūs, m [fr. flūo, 'to flow']. *A billow, wave.*
- Flū-men, mīnis, n. [flū-o, 'to flow']. *A stream, river.*
- Flūvialis, e, adj. [fluvius, 'a river']. *Of a river.*
- Foedus-ēris, n. [fido, 'to trust']. *A league, covenant, agreement, treaty, compact.*
- Foenum, i, n. *Hay.*
- Fōlium, i, n. *A leaf.*
- Fon-s, tis, m. [fr. fund-o, 'to pour forth']. *A spring, fountain.*
- Fōr-is, is, f. *A door* [akin to Gr. θύρα].
- Formōsus, a, um, adj. [forma, 'form']. *Finely formed, beautiful, handsome.*
- Fortius, adv. *compar. of fortiter.* *Bravely, valiantly.*
- Frāter, tris, m. *A brother.*
- Frētum, i, n. ['A strait']. *The sea.*
- Frons, dis, f. *A leaf.*
- Fūgax, ācis, adj. [fugio, 'to flee']. *Prone to flee, fleeing.*
- Fūgio, fūgi, fūgitum, fūgēre, 3. v. n. *To flee.*
- Fūgitivus, a, um, adj. [fugio, 'to flee']. *Fleeing away, fugitive.*
- Fulgēo, fulsi, ēre, 2. v. n. *To flash, to shine.*
- Fū-mus, mi, m. *Smoke* [akin to Gr. θι-ω, 'to rush'].
- Fū-nus, nēris, n.: 1. *A dead body, corpse.*—2. *Funeral rites; a funeral, burial.*—3. *Death.*
- Fūriōsus, a, um, adj. [furo]. *Mad, raging.*
- Fūro, ūi, 3. v. n. *To rage or be furious.*
- Fūror, ūris, m. [fūro, 'to rage']. *Rage, madness, fury.*
- Gālēa, æ, f. *A helmet.*
- Gaudīum, ii, n. [gaudeo, 'to rejoice']. *Joy, enjoyment, pleasure.*
- Gēl-idus, īda, īdum, adj. [gēl-o, 'to freeze']. 1. *Freezing, frosty.*—2. *Cold, icy cold.*
- Gēmellus, a, um, adj. dim. [geminus, 'a twin']. *Twin born.*
- Gēna, æ, f. *A cheek.*
- Gēnu, us, n. *A knee* [γόνυ].

Gēn-us, ēris, n. [gēn-o, 'to bear or bring forth']. *A race, kind, sort.*

Germāna, æ, f. *A sister.*

Gēro, gessi, gestum, gērēre, 3. v. a. *To carry on, conduct; to carry, bear.*

Grādus, ūs, m. [gradior]. *A step, degree, rank.*

Graius, a, um, adj. *Greek, Grecian.*

Grāmen, īnis, n. *Grass.*

Grandaevus, a, um, adj. [grandis, 'great,' aevum, 'age']. *In years, old, aged.*

Grātus, a, um, adj.: 1. *Delightful, dear, pleasing, agreeable.* — 2. *Thankful, grateful.* Comp.: grāt-ior [akin to χαρτ-ός, 'causing delight'].

Grāv-is, e, adj. 1. *Heavy, weighty.* — 2. *Heavy, oppressive, grievous, hard, severe.* Comp.: grāv-ior [akin to Gr. βαρύς].

Grēmūm, ii, n. *The lap, bosom.*

Grex, grēgis, m. *A flock, a herd.*

Hābē-o, ūi, ītum, ēre, 2. v. a. *To have, to hold, contain* [prob. akin to ἀπτομαι].

Haemōnis, īdis, f. *A Thessalian woman.*

Haemōnius, a, um, adj. *Of Haemonia (Thessaly).*

Hærō, hæsi, hæsum, hær-

ēre, 2. v. n. *To hold fast, cling, belong.*

Hasta, æ, f. *A spear, javelin.*

Hector, ḫris, m. *The eldest son of Priam.*

Hēcūba, æ, f. *The daughter of Dymas, and wife of Priam.*

Hei, interj. *Ah! woe!*

Hēlēna, æ, f. *A daughter of Jupiter and Leda, and the wife of Menelāus.*

Herb-a, œ, f. Sing. and Plur.: *Pasturage, herbage, grass, food* [akin to Gr. φέρβ-ω, 'to feed'].

Heu, interj. *Alas!*

Hic, hæc, hoc. (Gen. hūjus; Dat. huic), pron. dem. *This.*

Hiems, īmis, f. [χειμῶν]. *Winter.*

H-in-c, adv. 1. *From this place.* — 2. *From this cause, hence.* — 3. *After this.* Hinc atque hinc = *on this side and on that.*

Hos-pes, pītis, m. 1. *A visitor, guest.* — 2. *An entertainer; a host.* — 3. = Gr. ξένος: *A guest-friend.*

Hos-tis, tis, comm. gen. 1. *A stranger or foreigner.* 2. (a) *A public enemy, a foe.* (b) Plur.: *The enemy, in collective force.*

Huc. *Hither.*

Hūmēo, ēre, v. n. *To be moist, damp, wet.*

Hūm-ilis, īle, adj. [hūm-us,

- 'the ground']. *Low, near the ground, mean.*
- Hūm-us**, i, f. 1. *The ground.* —2. Opp. to *æquor*, 'sea,' *The land* [akin to *χαμ-αῖ*, 'on the ground'].
- Ide**, ēs, and **Ida**, ae, f. A high mountain in Phrygia, near Troy.
- Ignis**, is, m. *Fire.*
- Il-le**, la, lud (Gen. *illius*; Dat. *illi*), pron. adj. [fr. is]. *He, she, it, they.*
- Illic**, adv. [illic (pron.), 'that']. *In that place, there.*
- Illuc**, adv. [adverbial neut. of illic, 'that']. *To that side or place, thither.*
- Iliācus**, a, um, adj. *Ilian, Trojan.*
- Ilion**, ii, n. *A poetical name for Troy* (*Ilus*, one of the kings of Troy).
- Imāgo**, īnis, f. [akin to *similis*]. *Image, form.*
- Imītor**, atus, 1. v. dep. *To imitate, represent.*
- Im-mensus**, mensa, mensum, adj. [fr. in. 'not'; *mensus*, 'measured']. 1. Of extent: *Vast, huge, immense.* —2. *Boundless, infinite, endless.*
- Imperfectus**, a, um, adj. [in not *perfectus*, 'finished']. *Unfinished.*
- Impētus**, ūs, m. *Force, impetus, impetuosity.*
- Im-plēo**, plēvi, plētum, 2. v. a. *To fill up.*
- Im-pōno**, pōsūi, pōsitum, pōnēre, 3. v. a. [fr. in, *pōno*]. *To put, place, set, or lay upon.*
- In, prep. gov. abl. and acc.: 1. With Abl. : (a) In.—(b) *On, upon.* —2. With Acc. : (a) *Into.*—(b) *On, upon.*—(c) *For.*—(d) *To, unto.*—[Gr. ἐν].
- Ināchiūs**, a, um, adj. *Ar-give or Grecian.*
- Ināchus**, i, m. [*Ινάχος*]. *Ināchus*, son of Oceānus, father of Io, and first King of Argos. The river Ināchus in Argolis was called after him.
- In-certus**, certa, certum, adj. [in, 'not,' *certus*, 'sure']. *Not sure, uncertain, doubtful.*
- Incido**, cīdi, cīsum, 3. [in-caedo, 'to cut']. *To cut into, inscribe.*
- Incīsus**, a, um, part. of *incido*.
- In-cumbo**, cūbūi, cūbitum, cumbēre, 3. v. n. [in, ob-sol, cumbo, (= cūbo)]. *To lie down, to lean.*
- Indignor**, ītus, 1. v. dep. *To be indignant at.*
- Indigne**, adv. [indignus, 'un-worthy']. *Unworthily, un-deservedly.*
- In-dūo**, dūi, dūtum, dūre, 3. v. a. : 1. *To put on garments, etc.* Pass. : *in-dūor*, dūtus sum, dūi[ἐν-δύω].

In-ers, ertis, adj. [fr. in, ars]. *Sluggish, slow, inactive, etc.*

Infēlix, īcis. adj. *Unhappy, unfortunate.*

Infēro, tūli, illātum, ferre, v. a. *To bring into, cum Dat.*

Infestus, a, um, adj. *Hostile, inimical.*

Ingēmo, ūi, 3. v. a. and n. *To groan or sigh over.*

Inīquus, a, um, [in ; aequeus, 'favourable']. *Unfavourable, adverse, injurious, hurtful.*

Insignis, e, adj. [in, 'upon,' signum, 'a mark']. *Remarkable, noted, distinguished.*

Inūtilis, e, adj. [in, 'not,' ūtilis, 'useful']. *Useless.*

Invidēo, vīdi, visum, 2. v. a. and n. [in ; video, to see]. *To envy.*

Invītus, a, um, adj. *Unwilling, against one's will.*

Iō, interj. *Oh! Ah!*
Iphiclus, i, m. A son of Phylacus and Cleomene of Phylace in Thessaly, one of the Argonauts, and a swift runner.

Ipse, ipsa, ipsum, pron. dem. (is, this, that). *Self, very, identical.* As personal pron.: *One's self, its own self.*

Irrito, āvi, ātum, 1. v. a.

[Irrīo, 'to snarl']. *To exasperate, annoy.*

Irrūo, rūi, 3. v. a. *To rush upon, or into.*

Is, ēa, īd (Gen. ījus ; Dat. īi), pron. dem. *This or that person or thing.*—As Subst.: (a) is, m. *He.*—(b) ēa, f. *She*—(c) īd, n. sing.: *The thing just mentioned, that thing*—(d) ēa, n. plur. *The things just mentioned, those things.*

Is-te, ta, tud (Gen. istīus ; Dat. isti), pron. dem. [is ; demonstr suffix te]. 1. *This, or that, person or thing.*—2. *Such as this, etc.*

I-ter, tīnēris, n. [ēo, 'to go']. *A road, way, path, course, journey, etc.*

Jāc-ēo, ūi, ītum, īre, 2. v. n. 1. *To lie, lie down.*—2. *To be despised.*

Jam, adv. 1. *At that time; then.*—2. *At this time; now, soon.*

Jūbēo, jussi, jussum, jūbēre, 2. v. a. *To order, command, bid.*—Pass. : jūbēor, jussus sum, jūbēri.

Jūgum, i. n. [jungo]. *A yoke for oxen.*

Jūgum, i, n. [jungo, 'to join']. *A yoke, a mountain ridge, height.*

Junctus, a, um, P. perf. pass. of jungo.

To
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order,
ass. :
, jü-
yoke
' to
noun-
perf.

- Jungo, junxi, junctum, jungēre, 3. v. a. 1. *To join, unite.* — 2. *To yoke.* — 3. Pass.: *To be joined to, i. e. to sit close beside.* — Pass. : jungor, junctus, sum, jungi [akin to Gr. ζυγόν, root of ζειγνύμενος]. Jūno; ūnis, f. *Juno*, the daughter of Saturn, sister and wife of Jupiter.
- Juppiter, Gen. Jōvis, m. *Jupiter*; a son of Saturn, and mythic king of the heathen celestial deities.
- Jūro, ūvi, ūtum, l. v. a. [jus, 'right']. *To swear.*
- Jussi, perf. ind. of jūbēo.
- Jus-tus, ta, tum, adj. [fr. jus, jur-is]. *Just, upright.*
- Juvenca, æ, f. [juvenis, 'young']. *A heifer, girl.*
- Jūvēn-is, is, adj. comm. gen. *Young, youthful.* — As Subst.: *A young person; a youth, young man.*
- Jūvo, jūvi, jūtum, are. l. v. a. *To delight, to avail.*
- Lāb-or, ūris, m. *Labour, toil* [akin to Gr. λαβόν, root of λαβ(ε)μενός, 'to take'].
- Lābōro, ūvi, ūtum, l. v. n. [lābor, 'labour']. *To labour, toil, strive.*
- Lācaena, ae, f. adj. *Lacedaemonian, Spartan.*
- Lăcertus, i, m. *The upper arm, the arm.*
- Lăcrīma, æ (old form dacrima). f. *A tear* [akin to Gr. δάκρυντος].
- Lacrīmōsus, a, um, adj. [lacrima, 'a tear']. *Mournful, lamentable.*
- Lăedo, lăesi, lăesum, lădĕre, 3. v. a. *To hurt, injure, harm.* — Pass.: lăedor, lăesus, sum, lăedi.
- Laetitia, æ, f. [laetus, 'joyful']. *Joy, gladness.*
- Lāna, æ, f. *Wool* [λανάνη or λαχνή].
- Languidus, a, um, adj. [langueo, 'to be languid']. *Languid, faint, weary.*
- Lāōdāmia, æ, f. A daughter of Acastus, and wife of Prōtēsilāus.
- Lassus, a, um, adj. *Faint, languid, weary.*
- Lăt-éo, ūi, no sup., ēre, 2. v. n. *To lurk; to lie hid or concealed* [akin to λαθεῖν, root of λαθ(ε)μενός, 'to lie hid'].
- Lectus, i, m. [lego, 'to gather']. *A couch, bed.*
- Ledaeus, a, um, adj. Of Leda.
- Lēgitimus, a, um, adj. [lex, 'law']. *Lawful, legal.*
- Lēgo, lēgi, lectum, lēgēre, 3. v. a. *To collect, gather together. Toread.* — Pass.: lēgor, lectus sum, lēgi.
- Lēniter, adv. [lēnis, 'soft']. *Softly, mildly, calmly.*
- Lēv-is, e, adj. *Light, slight,*

- trifling, fickle* [akin to Gr. ἔλαχυσ].
- Lex**, lēgis, f. [=leg-s; fr. lēg-o, ‘to read’]. *A law, statute, decree, ordinance.*
- Licet**, licuit and lícitum, est. 2. *It is allowable, one may.*
- Lingua**, æ, f. *The tongue.*
- Lintēum**, i, n. [linteus, ‘made of flax’]. *A sail.*
- Litēra**, æ, f. (Līno). *A letter.*
- Litus**, ōris, n. *The shore, coast, beach, strand.*
- Longaevis**, a, um, adj. [longus, ‘long’; aevum, ‘age’]. *Of great age, aged.*
- Longe**, adv. [longus, ‘long’]. *Far off, far away.*
- Lūgēo**, luxi, luctum, 2.v.a, *To bewail, lament, mourn for.*
- Lux**, lūcis, f. *Light, day.*
- Lympha**, æ, f. *A water nymph, water.*
- Mācula**, æ, f. *A spot, a mesh.*
- Mādēo**, ui, 2. v. n. *To be moist or wet, to be imbued with, to melt.*
- Mādīdus**, a, um, adj. [mādeo]. *Wet, watery.*
- Maestus**, a, um, adv. *Sad, sorrowful.*
- Māg-is**, comp. adv. [root MAG. See mag-nus]. *More; in a greater or higher degree: magis quam, more than.*
- Magistra**, æ, f. *A mistress, a teacher.*
- Mag-nus**, na, num, adj.: 1. *Great.*—2. *Mighty, powerful.*—3. *Noble, famous.*
- Comp.** : mājor ; Sup. : maximus [root MAG, akin to Gr. μέγ-ας].
- Mālus**, i, c. *An apple tree, mast.*
- Māl-us**, a, um, adj.—1. *Bad.*—2. *Unfortunate, adverse, calamitous.*—As Subst. : mālum, i. n. *An unfortunate thing, etc.; i. e. A misfortune, calamity, etc.*
- Comp.** : pējor ; (Sup. : pessimus) [akin to Gr. μέλ-ας, ‘black’].
- Mandā-tum**, ti, n. [mand(a)-o, ‘to enjoin’]. *A charge, instruction, commission, command.*
- Mando**, āvi, ātum, l. v. a. [manus, ‘the hand;’ and do, ‘I give’]. *To commit, consign.*
- Mān-ēo**, si, sum, ēre, 2. v. n. *To remain, continue* [μένω].
- Mā-nus**, nūs, f. 1. *The hand.*—2. *A band, or company.*
- Margo**, īnis, c. *An edge, brink.*
- Mārīta**, æ, f. [mas, ‘a male’]. *A married woman, wife.*
- Mārīt-us**, i, m. [mārīt-us, ‘married’]. *A husband.*
- Matrōna**, æ, f. [mater, ‘a mother’]. *A wife, matron.*

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- Medeor, 2. v. dep. n. *To heal, cure.*
 Mēdicābilis, e, adj. [medeor, 'to cure']. *That can be healed, curable.*
 Mēmor, ūris, adj. *Mindful, reminding.*
 Mendax, ācis, adj. [mentior, 'to lie']. *False, deceptive.*
 Mēnēlāus, i, m. A son of Atreus, brother of Agamemnon, and husband of Helen.
 Mērēo, ūi, ītum, 2. v. a. *To earn, deserve.*
 Mīco, ūi, l. v. n. *To quiver, palpitate.*
 Mīlitīa, æ, f. [miles, 'a soldier']. *Military service.*
 Millēsimus, a, um, [mille, 'a thousand']. *Thousandth.*
 Minerva, æ, f. A Roman goddess, identical with the Grecian Pallas Athene, the daughter of Jupiter, and the goddess of wisdom.
 Mi-ror, rātus, sum, rāri, l. v. dep. *To wonder, or marvel at.*
 Miscēo, miscūi, mistum, or mixtum, miscēre, 2. v. a. 1. *To mix or mingle.*—2. *To join, unite.*—3. *To throw into confusion, to disturb.* Pass. : miscēor, mistus or mixtus sum, miscēri [akin to Greek μισγ-ω, μιγ-νυμι].
- Mīs-er, īra, īrum, adj. [prob. akin to mær-ō, 'to be sad'; mæs-tus, 'sad']. *Wretched, miserable:—me miserum, wretched me! or woe is me!*
 Mīsērābilis, e, adj. [mīsēr-or, 'to pity']. *Mournful, sad.*
 Mīsērēor, itus, 2. v. dep. [miser, 'wretched']. *To pity.*
 Mitto, mīsi, missum, mittere, 3. v. a. *To send, send forth.*—Pass. : mittor, missus sum, mitti.
 Mōbilis, e, [moveo, 'to move']. *Easily moved, changeable.*
 Modice, [modicus, 'moderate']. *Moderately.*
 Moen-īa, īum, n. plur. *Walls of a city* [akin to α'-μυν-ω 'to ward off'].
 Moestus, a, um, adj. [moe-reo, 'to be sad']. *Sad, sorrowful.*
 Mōles, is, f. *An immense, or vast, mass.*
 Mon-s, tis, m. [fr. mīn-ō, 'to project']. *A mountain.*
 Monstro, īvi, ītum, l. v. a. [moneo, 'to remind']. *To show, point out.*
 Mōra, æ, f. *Delay.*
 Mordēo, mōmordi, morsum, 2. v. a. *To bite, eat away.*
 Mōr-īor, tūus, sum, i, 3. v. dep. *To die.*

Mōr-or, atus sum, ari, 1. v.
dep. [mōr-a, 'delay']. *To delay, tarry, linger.*

Mōs, ūris, m. *Usage, habit, custom, practice.*

Multo, adv. *Much, by much, far.*

Mūnitor, ūris, m. [munio, 'to fortify']. *A fortifier, builder.*

Mūrex, īcis, m. *The purple fish, purple dye, purple.*

Mūto, āvi, ātum, 1. v. a. [moveo, 'to move']. *To change, alter.*

Mycēnaeus, a, um, adj. *Of or belonging to Mycenae, Myce-naean (Mycēnae, arum). A celebrated city in Argolis, of which Agamemnon was king).*

Nātivus, a, um, adj. [nascor, 'to be born']. *That is produced by nature, natural.*

Nauta, æ, m. *A sailor, seaman.*

Necto, nexūi, nexum, 3. v. a. *To bind, join, tie, weave.*

Nēfas, n. indecl. [ne, 'not'; fas, 'divine law']. *Impiety, wickedness.*

Nēgo, āvi, ātum, 1. v. a. *To say no, to deny, refuse.*

Neptūnus, i, m. *The mythic brother of Jove, and god of the sea.*

Nē-que (nec), conj. and adv. ne, 'not'; quē, 'and'.

1. Conj. : *And not, nor.*
Adv. : *Not.*

Nērēis, īdos, f. [Nēreus, 'a sea god'], A daughter of Nereus, a Nereid or sea-nymph.

Nē-scio, scīvi or scīi, scītum, scire, 4. v. a. [ne-scio]. *Not to know.*

Nīmī-um, adv. [nīmī-us, 'too much']. *Too much, too.*

Nī-si, conj. [ne, 'not'; si, 'if']. 1. *Unless, except.—2. Save, but, except.*

Nix, nīvis, f. *Snow [νιψ, νιφός].*

Nōcēo, ūi, ītum, 2. v. n. *To hurt, harm, injure.*

Nō-men, mīnis, n, [no-sco]. *A name, appellation.*

Nōn, adv. *Not.*

Non-dum, adv. [non, 'not; dum, 'yet']. *Not yet.*

Nō-sco, vi, tum, scēre, 3. v. a. 1. In present tense and its derivatives: *To get or obtain a knowledge; to become acquainted with, come to know.*—2. In perfect tense and its derivatives: *To have become acquainted with; to know* [old form gnō-sco; Gr. γιγνώσκω].

Nūdus, a, um, adj. *Naked, bare, needy.*

Nupta, ae, f. [nubo, 'to veil']. *A married woman, bride, wife.*

- Nuptus, a, um, P. perf. of
nūbo.
- Nurus, ūs, f. *A daughter-in-law.*
- Nympha, æ, f.: 1. *A bride, wife.*—2. *A nymph.*
- Obortus, a, um, part. from
oborior.
- Ob-ōrior, ortus, 4. v. dep.
[oborior, 'to arise']. *To arise, spring up.*
- Obscēnus, a, um, adj. *Ill-omened, fatal.*
- Ob-sisto, stīti, stītum, 3.
v. n. *To set before, to oppose.*
- Obsum, fui, obesse v.n. *To be against, be prejudicial to; to hinder, hurt, injure.*
- Ocellus, i, m. dim. [oculus, 'an eye']. *A little eye, eyelet.*
- Occurro, curri, rarely cū-curri, cursum, 3. v. n. *To go to meet, to meet.*
- Ocūlus, ūli. m. *An eye* [akin to Gr. ὄχ-ος.]
- Offendo, di, sum, 3. v.a. *To thrust, or strike against.*
- Offensus, a, um, part. from
offendo.
- Of-fie-ūm, ii, n. *A voluntary service, kindness, duty.*
- Oenōne, es. f. *A Phrygian nymph, the daughter of Cebren, beloved by Paris, but afterwards deserted by him.*
- Oppōsitus, a, um, Pa. *Opposing, standing opposite.*
- Oro, āvi, ātum, 1. v. a. [Os, 'the mouth']. *To beg, entreat, beseech.*
- Oscūlum, i, n. dim. [Os, 'a mouth']. *A kiss.*
- Paene, adv. *Nearly, almost.*
- Pallens, ntis. *Wan, pale.*
- Pampīnēus, a, um. adj. [pampīnus, 'a vine leaf']. *Full of vine leaves, decked with vine leaves.*
- Par, pāris, adj. *Equal.*
- Parco, pepercī, parcītum, or parsum, ēre, 3. v. a. Cum dat. *To spare.*
- Pāris, īdis, m. *A son of Priam and Hecuba, who carried off Helen, and thus caused the Trojan war.*
- Pārīter, adv. [par, 'equal']. *Equally, jointly.*
- Pār-o, āvī, ātum, āre, 1. v.a.: 1. *To prepare, make or get ready, etc.*—2. *To get, obtain, acquire* [prob. akin to Gr. φέρω, Lat. fér-o].
- Par-s, tis, f. 1. (a) *A part, portion.* — (b) Adverbial Abl. : parte, *In part, partly.* — 2. Of persons: *A part, some* [akin to φαρω, 'to cut'].
- Par-vus, va, vum, adj. [prob. akin to par-s). 1. Pos. : *Small, little.*—2. Of persons: *Little, youthful, young.* Comp. mīnor; Sup. : mīnimus.

Pasco, pāvi, pastum 3. v. a.
To pasture, feed.

Pastor, ūris, m. [pasco, 'to feed']. *A feeder, a shepherd.*

t Pecto, pexi, pexum, and pectillum, 3. v. a. *To comb.*
Pēgasis, īdis, f. l. Of Pegasus—2. *A fountain nymph (πηγή).*

Pēlāgus, i. n. *The sea.*

Pellex-īcis, f. *A concubine, rival.*

Perlēgo, lēgi, lectum, ēre, 3. v. a. [per-lego]. *To survey, scan, examine..*

Permānēo, mansi, mansum, 2. v. n. *To continue, endure, remain.*

Pertimesco, mūi, 3. v. inch. a. and n. *To fear greatly.*

Pēs, pēdis, m. *A foot [akin to Gr. πούς. ποδός].*

Pessīmus, a, um. *Sup. of mālus.*

Pēt-o, īvi or īi, ītum, ēre, 3. v. a. *To seek [akin to Gr. πιπτω, 'to fall' and πέτομαι, 'to fly.']}*

Phēraeus, a, um. adj. Of Phērae, a city of Thessaly.

Phēbus, i. m. *Phēbus; a poetical name of Apollo, the sun-god [Φοῖβος].*

Phylacēis, īdis, adj. f. Of Phylace.

Pi-us, a, um, adj. *Devout, pious. Tender, affectionate, loving.*

Pinus, ūs and i, f. : 1. A

pine-tree, fir-tree; a pine, fir.—2. As built of pine or fir: a ship, vessel.

Plang-o, planxi, planctum, plangēre, 3, v. a. *To strike, smite, beat [πλάχειν, root of πλήσσω, 'to strike'].*

Plōro, āvi, ātum, 1. v. a. *Lament, bewail.*

Pōly-dāmas, antis, m. *A Trojan.*

Pōpūlus, i, f. *A poplar tree.*

Post-quam, adv. *After that, when.*

Pōtens, ntis, (P. pres. of possum), adj. *Powerful, mighty.*

Præ-bēo, būi, bītum, bēre, 2. v. a. [præ-hābēo]. *To give, grant, furnish, afford, offer.*

Praeceps, cip̄itis, adj. [prae-caput, 'the head']. *Head foremost, steep, rapid.*

Praecinctus, a, um, part. from praicingo.

Praicingo, nxi, nctum, 3. v. a. *To gird, encircle.*

Prae-mōnēo, ūi, ītum, 2. v. a. *To forewarn, admonish.*

Præpōno, ēre, pōsūi, pōsitum, 3. v. a. *To place before, to add.*

Præteritus, a, um, P. perf. pass. of præterēo. *Past.*

Priāmides-ae (Priamus, last king of Troy). *A son of Priam.*

- Prūina, æ, f. *Hoar frost, rime.*
- Prō-cumbo, cūbūi, cūbi-tum, 3. v. n. *To fall, sink.*
- Prō-dūco, duxi, ductum, 3. v. a. *To lead forward, to prolong, extend.*
- Proficio, fēci, fectum, 3. v. n. [pro-facio, 'to make']. *To go forward, profit, avail, accomplish.*
- Prōfundum, i. *A depth, the deep, the sea.*
- Prōhibēo, ui, itum, 2. v. a. [pro-habeo, 'to hold']. *To hold back, hinder, forbid.*
- Prō-mitto, misi, missum, mittēre, 3. v. a. [pro-mit-to]. *To promise.*
- Promptior, adj. comp. of promptus, æ, um. *Ready.*
- Prōpēro, ē, ātum, āre, 1. v. n. [pre] *To hasten.*
- Prōpīor, ius, , adj.— [Comp. of obsoi. propis]. *Nearer. Superl. proximus.*
- Prōra, æ, f. ($\pi\rho\omega\rho\alpha$). *The prow of a ship.*
- Prōsēquor, sēcūtus, 3. v. dep. *To follow.*
- Prōtervus, a, um, adj. [proto, 'to rub']. *Violent, rude, wanton, pert.*
- Prōtēsilāus, i, m. *A son of Iphiclus, a native of Phylace, in Thessaly.*
- Prūdens, ntis, adj. (provi-dent, foreseeing). *Wise. prudent.*
- Pūdendus, a, um, part. of pudeo. *Shameful.*
- Pūdeō, ūi, or pūditum est, ēre, v. a. *To be ashamed.*
- Pudicitia, æ, f. [pudeo, 'to be ashamed']. *Chastity, modesty.*
- Pūella, æ, f. *A little girl, maiden.*
- Pūerilis, e, adj. [puer, 'a child']. *Childish, youthful.*
- Pugno, ūvi, ātum, 1. v. n. [pugna, 'a battle']. *To fight, do battle.*
- Puppis, is (Acc. and Abl. mostly puppim and puppi), f: 1. *The hinder part of a ship; the poop or stern.*—2. *A ship, vessel.*
- Purpūra, æ, f. [$\pi\sigma\varphi\nu\rho\alpha$]. *Purple.*
- Purpūra, æ, f. *Purple, a purple garment.*
- Purpūrēus, a, um, adj. [pur-pūra, 'purple']. *Purple-coloured, purple.*
- Pūt-o, ūvi, ātum, āre, 1. v. a. [pūt-us, 'clean, clear']. *To deem, hold, think, suppose.*
- Quā, adv. 1. *In which place, where.* 2. Ne qua=lest in any way. 1. *In which place, where.* 2. *In what way or manner; how.*
- Quando, adv. *When, conj. since.*

Quērēla, æ, f. [quēror, 'to complain']. *Complaint, lamentation.*

Quēror, questus, 3. v. dep. *To complain.*

Quērūlus, a, um, adj. [quēror, 'to complain']. *Complaining, mournful, plaintive.*

Quis-quis, quod-quod, or quid-quid, or quic-quid, pron. indef. *Whatever, whatsoever, person or thing.*—As Subst.: quis-quis, m. *Whoever, whosoever.*

Quis-que, quæ-que, quod-que, pron. indef. [quis, 'any'; suffix que]. *Each, every, any.* As Subst. : quisque, m. *Each one, each.*

Quōcumque. *Whithersoever.*
Quon-dam, adv [from quom, old form of quem; suffix dam]. 1. *Once, once upon a time, formerly.*—2. *At some time, at any time, sometimes.*

Quōque, conj. *Also, too.*

Quō-t-ies, adv. [quot, 'how many']. *How many times; how often.*—2. (a). *As many times, as often.*—(b) *As many times as, as often as.*

Quōtus, a, um, adj. [quot, 'how many']. *How many, which or what in order, number, etc.*

Rādix, īcis, f. [ράδιξ]. *A root.*

Rāp-īdus, īda, īdum, adj. [rāp-īo, 'to tear.' etc.] *Tearing or hurrying along, swift, rapid, etc.*

Rāpio, ūi, tum, 3. v. a. *To drag or hurry away, to carry off, seize.*

Raptus, a, um, part. of rāpio.

Rātis, is, f. *A bark, vessel, ship,* [Gr. ἐρέσσω, 'to row'; ἐρετ-μόν, 'an oar'; Lat. remus, 'an oar'].

Rēcens, ntis, adj. *Recent, fresh.*

Rēcōlo, cōlūi, cultum, 3. v. a. *To till again, recall.*

Recta, adv. [rego, 'to keep straight']. *Straightway, right on.*

Recurro, curri, 3. v. n. *To run back.*

Rēdux, ūcis, adj. [rē, duco, 'to lead']. *That leads or brings back.*

Rēficio, fēci, fectum, 3. v. a. [re, facio, 'to make']. *To make again, restore, revive.*

Rēgia, æ, f. [regius, 'royal']. *A regal abode, a palace.*

Rēlūcēo, luxi, 2. v. n. *To flash, shine brightly.*

Rēmōvēo, ūvi, ūtum, 2. v. a. *To remove, put aside, take away.*

Rēmus, i, m. *An oar.*

- Rēpārābilis-e, adj. [rēpāro, 'to get again']. *That may be regained.*
- Rēpertor-ōris, m. [rēpērīo, 'to find']. *A discoverer, inventor.*
- Rēpēto, tīvi, tītum, 3. v. a. *To bring back, renew, repeat.*
- Rēposco, ēre, v. a. *To demand back.*
- Requiesco, ēvi, ētum, 3. v. n. *To rest, repose.*
- Rēsistō, stīti, 3. v. n. *To stand back, withstand, oppose.*
- Resolvo, solvi, sōlūtum, ēre, 3. v. a. *To unbind, loosen.*
- Rēspīcio, spexī, spectum, spicēre, 3. v. a. [fr. re; spēcio]. *To look back at.*
- Rēte, is, n. *A net.*
- Rē-tīnēo, tīnūi, tentum, tīnēre, 2. v. a. [for rē-tēnēo]. *To detain, restrain. Pass. rē-tīnēor, tentus sum, tīnēri.*
- Retro, adv. [re, 'back']. *Backwards, back again.*
- Rēverentia, æ, f. [revereor, 'to respect']. *Respect, regard.*
- Rēvertor, versussum, verti. 3. v. dep. *To turn back, to return.*
- Rēvōcū-men, mīnis, n. [rēvōc(a)-o, 'to call back']. *A calling back, a recall.*
- Rēvōco, āvi, ātum, 1. v. a. *To call back, recall.*
- Rid-ēo, rīsi, rīsum, rīdēre, 2. v. a. *To laugh at, deride, ridicule.*
- Rīgēo, ēre, v. n. (sīyēō. frigeo). *To be stiff, rigid.*
- Rigīdus, a, um, adj. [rīgēo]. *Rigid, firm.*
- Rīpa, æ, f. *The bank of a river.*
- Rōg-o, āvi, ātum, āre, 1. v. a. *To ask, beg. Pass. : rōg-or, ātus sum, āri.*
- Rūdīmentum, i, n. [rūdis, 'rough']. *A beginning.*
- Rumpo, rūpi, ruptum, 3. v. a. *To break, interrupt, put a stop to.*
- Rūo, rūi, rūtum, 3. v. n. *To fall, to rush.*
- Sāltim, usually saltem, adv. (a contraction of salutim, from salvus). *At least, at all events.*
- Saltus, us. m. *A forest-pasture, woodland, forest.*
- Sālūs, ūtis, f. [salveo, 'to be well']. *Health, safety.*
- Saucius, a, um, adj. *Wounded or hurt.*
- Sanguīnēus, a, um, adj. [Sanguis, 'blood']. *Bloody, blood-stained.*
- Sāpīo, īvi or īi, 3. v. n. *To have a taste, to be prudent or wise.*
- Sātūro, āvi, ātum, 1. v. a. [sātūr, 'sated']. *To fill, to dye.*
- Sātyrus, i. m. *A satyr, a*

- sylvan deity, companion of Bacchus.
- Sceptrum, i. n. = σκῆπτρον
A sceptre.
- Sci-līcet, adv. [contr. fr. scire-līcet, 'it is permitted to know']. *In good truth, indeed, forsooth.*
- Scribo, scripsi, scriptum, 3. v. a. *To write, to describe, celebrate.*
- Sēco, cūi, ctum, āre, 1. v. a. *To cut.*
- Sēcundo, are, v. a. [sequor, 'to follow']. *To adjust, to favor.*
- Sēcundus, a, um, adj. *Second, favourable.*
- Sed, conj. *But, yet.*
- Sēm-el, adv. : 1. *Once, but once, once for all.* 2. *At once* [akin to a'ū-α].
- Sēmen, īnis, n. [sero]. *Seed.*
- Semper, adv. [akin to sem-el]. *Always, ever.*
- Sēn-ex, is adj. [sēn-éo, 'to be old']. *Old, aged.—As Subst. : An old man ; Comp. : sēn-ior.*
- Sēqu-or, ūtus sum, i. 3. v. dep. : 1. *To follow.—2. To pursue* [akin to Gr. ἔπομαι].
- Servus, i, m. [sibilated from ἐρύω, 'to drag away']. *A slave, servant, serf.*
- Simūlācrum, i, n. [Símulo, 'to make like']. *An image.*
- Sinister, tra, trum, adj. *On the left hand or side, unlucky, unfavourable.*
- Sīno, sīvi, sītum, 3. v. a. *To allow, permit, suffer.*
- Sīnus, ūs, m. *A bending, bosom, lap, garment.*
- Sōcer, ēri, m. *A father-in-law.*
- Sōcius, i, m. *A friend, ally, companion, comrade.*
- Sollicitus, a, um, adj. [Sollus, 'whole' ; cieo, 'to move']. *Agitated, disturbed, anxious.*
- Spargo, sparsi, sparsum, spargēre, 3. v. a. *To sprinkle, scatter.* Pass : spargor, sparsus sum, spargi.
- Spectabilis-e, adj. [specto, 'to look at']. *Visible, notable.*
- Spec-to, tāvi, tātum, tāre, 1. v. a. and n. intens. [spēc-io, 'to see']. 1. Act. : *To look at, or towards; to gaze at or upon.—2. Neut. : To look, gaze, etc.*
- Spēs, spēi, f. [fr. spēr-o]. *Hope, expectation.*
- Spīro, āvi, ātum, āre, 1. v. n. *To breathe.*
- Splendīdus, a, um, adj. [splendeo, 'to shine']. *Brilliant, noble.*
- Squālor, ūris, m. [squāleo, 'to be stiff']. *Stiffness, squalor.*
- Strāmen, īnis, n. [sterno 3, 'to spread']. *Straw, litter.*

- Strēnuus**, a, um, adj. *Brisk, active, energetic, vigorous.*
- Suādēo**, suāsi, suāsum, 2. v. a. *To advise, recommend.*
- Süb**, prep. gov. Abl. and Acc. 1. With Abl. *Under, beneath.* — 2. With Acc.: *Under, beneath* [akin to Gr. *υπό*-*ό*].
- Sübēo**, ivi, or ii, ītum, 4. v. n. *To go under, to occur, advance.*
- Sübī-tus**, ta, tum, adj. [sübēo]. *Sudden, unexpected.*
- Subsistō**, stīti, ěre, 3. v. n. *To stop short.*
- Succidūus**, a, um, adj. [sub-, cado, 'to fall']. *Sinking, failing.*
- Sūcus**, i, m. [sūgo, 'to suck']. *Juice.*
- Sūper**, adv. *Thereupon, besides.* [vīpερ].
- Sūperstes**, stītis, adj. [super-sto, 'to stand']. *Surviving, outliving.*
- Surgo**, rexī, rectum, 3. v. a. [subrego 'to lead straight'] *To rise, arise.*
- Suscīto**, āvi, ātum, 1. v. a. [sub-cito, 'to rouse']. *To lift up, swell.*
- Suspīcor**, ātus, 1. v. dep. a. [suspicio, 'to look up at']. *To mistrust, suspect, surmise.*
- Taenārius**, a, um, adj. Of *Taenarus, Taenarian.*
- Tam-quam** (tan-quam), adv. *So as, just as, as it were.*
- Tango**, tētīgi, tactum, tan-gēre, 3. v. a.: 1. *To touch.* — 2. Of places: *To come, or go, to: to reach, arrive at.*
- Tant-um**, adv. [adverbial neut. of tant-us]. 1. *So much.* — 2. *Only.*
- Tant-us**, a, um, adj. : *So much; so great or large.*
- Tēgo**, texi, tectum, tēgēre, 3. v. a. *To cover.* — Pass. : tēgor, tectus sum, tēgi [akin to Gr. *στέγω*].
- Tellūs**, ūris, f. : 1. *The earth*—as opp. to the sea.—2. *A land, country.* — 3. *Tellus, the earth as a goddess, also called Terra.*
- Tēmēro**, āvi, atum, 1. v. a. [tēmēre, 'rashly']. *To violate, dishonour.*
- Tem-pus**, pōris, n. 1. (a) *A portion of time; a time, season.* — (b) *Time in general.* — 2. Plur. : *Festivals.*
- Ten-do**, tētēndi, tensum, or tentum, tendēre, 3. v. a. and n. *To stretch, stretch out, extend.* Pass. : tendor, sus sum, di [akin to τείνω].
- Tēnebrae**, ārum, f. plur. *Darkness.*
- Tēnēdos**, i, f. *An island in the Aegean sea. Its distance from the coast of Troy was forty stadia, or*

something under five miles.

Tēn-ēo, ūi, tum, ēre, 2. v. a. [akin to ten-do]. *To hold, have, keep possession of.*

Terra, æ, f. 1. *The earth,* 2. *The goddess Terra, same as Tellus.*

Terreo, ūi, itum, ēre, 2. v. a. *To frighten.*

Thālāmus, i, m. *A chamber.*

Thēseus, īi and eos, m. *A king of Athens, son of Aegeus and Aethra; husband of Ariadne and afterwards of Phaedra.*

Thessālis, īdis, adj. f. *Thessalian.*

Tōtīes, num, adv. [tot, 'so many']. *So many times, so often.*

Trēmo, ūi, 3. v. n. and a. *To tremble.*

Trēmor, ūris, m. [trēmo, 'to tremble']. *A trembling.*

Tris-tis, te, adj. *Sad, sorrowful, morose, gloomy.*

Trōas-ădis or ădos, adj. fem. *Trojan.*

Trōja, æ, f. (Tros, one of the kings of Troy). *A city of Phrygia.*

Truncus, i, m. *The stem, stock, trunk of a tree.*

Tu, tūi (plur. vos. vestrum or vestri), pers. pron. *Thou, you* [Gr. τύ, Doric form of σύ].

Tūli, perf. ind. of fero.

Tum, adv.: 1. *At that time, then.*

Tūmēo, ēre, 2. v. n. *To swell.*

Tun-c, adv. [tum-ce]. *At that time, then.*

Turba, æ, f. *A crowd, multitude* [Gr. τύρβη].

Turpis, e, adj. *Unsightly, shameful, base.*

Tūs, tūris, n. [θύος]. *Frankincense.* In plur. tura.

Tū-tus, ta, tum, adj. [tū-ēor, 'to protect']. *Safe.* Comp.: tūtiōr; Sup., tūtissimus.

Tū-us, a, um, pron. poss. [tū, tū-i]. *Thy, thine, your.* — As Subst.: tūi, ūrum, m. plur. *Those belonging to thee; thy friends.*

Tyndāris, īdis, f. *Daughter of Tyndārus.*

Ulmus, i, f. *An elm tree, elm.*

Ultrix, īcis, adj. [ulciseor, 'to avenge']. *Avenging, revengeful.*

Ulūlātūs-ūs, m. [ululo, 'to howl']. *Wailing, shrieking.*

Unguis, is, m. *A nail of the finger.*

Usque, adv. *Continually.*

Vacca, æ, f. *A cow.*

Văle or vălēas, in leave-taking. *Farewell, adieu.*

Vălēo, ūi, itum, 2. v. n. *To be strong.*

Vātes, is, comm. *A prophet, a poet.*

Vāticinor-ātus, l. v. dep. n. and a. [vātes, 'a prophet']. *To foretell, prophesy.*

Vēho, vexi, vectum, vehere, 3. v. a. *To carry, convey.*

Vel, conj. [akin to vōl-o]. *Or if you will; or:—vel . . . vel, either . . . or.*

Vēlo, āvi, ātum, l. v. a. [vēlum, 'a covering']. *To cover, wrap, envelope.*

Vē-lum, li, n. [fr. věh-o, 'to carry']. *A sail.*

Vēnātus, us, m. [vēnor I, 'to hunt']. *Hunting, the chase.*

Vēnio, vēni, ventum, vēnīre, 4. v. n. *To come.*

Vent-us, i, m. *The wind.*

Vēnus, Vēnēris, f. The goddess of love, mother of Aeneas. Veneris mensis = April, as if from Aphrodite, her Gr. name.

Verbum, i, n. *A word.*

Vēro, adv. [vērus, 'true']. *In truth, assuredly, indeed.*

Verso, āvi, ātum, l. v. a. intens. [verto, 'to turn']. *To turn often, upturn.*

Verto, verti, versum, verte, 3. v. a.: l. *To turn.*

—2. *To alter, change.—*

Pass.: vertor, versus sum, verti.

Vēr-us, a, um, adj. *True.*

Ves-ter, tra, trum, pron. poss. [for vos-ter; fr. vōs]. *Your.*

Vincō, vinxi, vinctum, 4. v. a. *To bind.*

Virgo, īnis, f. *A maiden, virgin, girl.*

Viridis, e, adj. [vireo, 'to be green']. *Green.*

Vitis, is, f. *A vine.*

Vito, āvi, ātum, l. v. a. *To avoid, shun, escape, evade.*

Vīvo, vixi, victum, vivere, 3. v. n. *To live.*

Vix, adv. *Scarcely, with difficulty.*

Vōlo, āvi, ātum, l. v. n. *To fly, speed, hasten.*

Vōl-o, vōlūi, velle, v. irreg. With inf.: *To wish, or desire, to do, etc.* [akin to Gr. *Boύλομαι*].

Vō-tum, ti, n. [fr. vōv-ēo, 'to vow']. *A vow.*

Vuln-us, ēris, n. *A wound.*

Vul-tus, tus, m. [prob. vol-o, 'to wish']. *Expression of countenance, mien, looks, countenance.*

Xanthus-i, m. *A river of Troas.*